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AN ENGLISH GRAMMAR

FOR

CLASSICAL SCHOOLS.

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AN ENGLISH GRAMMAR

FOR

CLASSICAL SCHOOLS.

BY

R. G. LATHAM, M.A., M.D., F.R.S., &c.,

LATE FELLOW OF KING'S COLLEGE, CAMBRIDGE; AND LATE PROFESSOR OF ENGLISH IN UNIVERSITY COLLEGE, LONDON.

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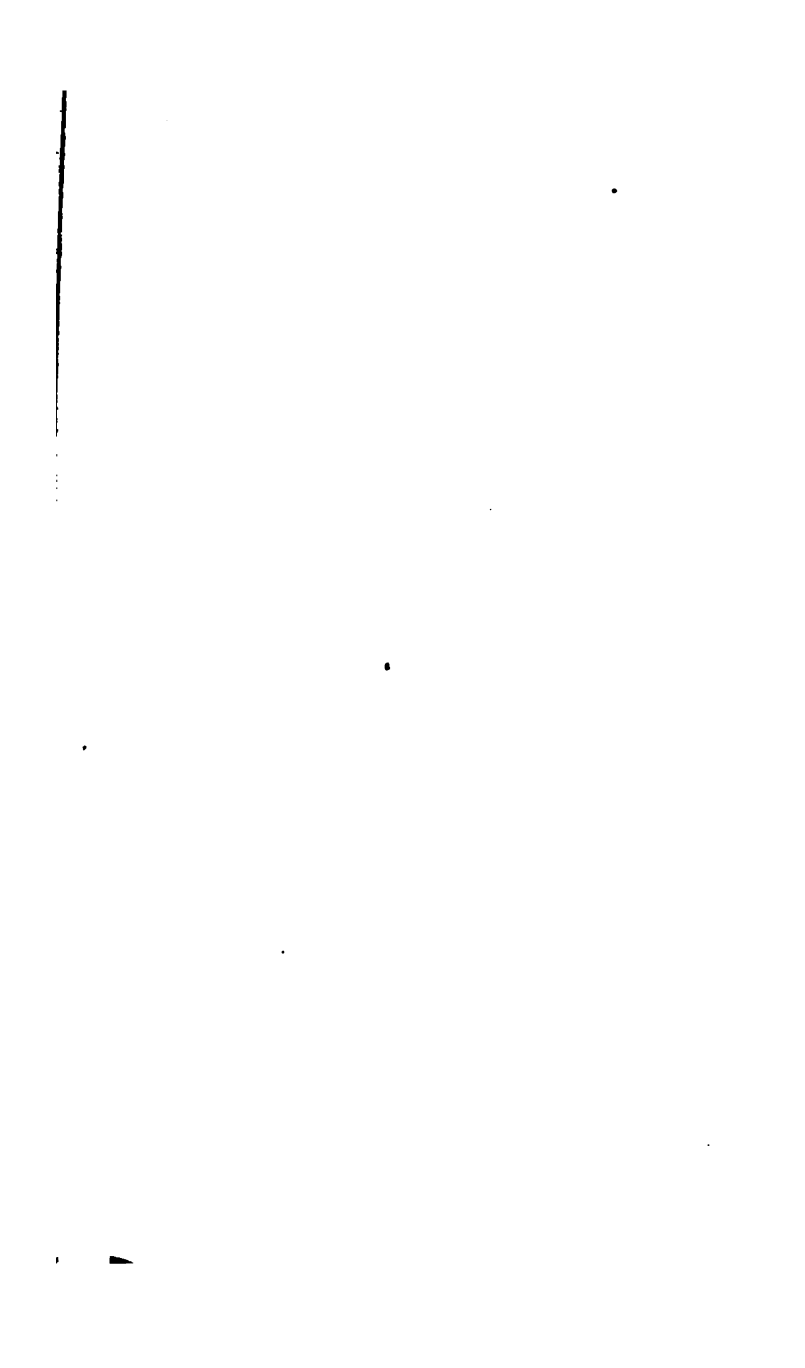
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ENGLISH GRAMMAR

FOR

CLASSICAL SCHOOLS.

PART I.—HISTORY.

Distribution of the English Language over the British Isles.

§ 1. THE English language is spoken generally throughout all the counties of England.

§ 2. The English language is spoken in Wales, *partially*; i. e. in the principality of Wales there are two languages, the English and the Welsh as well.

How far the Welsh differs from the English may be seen from the following specimens:—

Parts of the human body.

<i>English.</i>	<i>Welsh.</i>	<i>English.</i>	<i>Welsh.</i>	<i>English.</i>	<i>Welsh.</i>
<i>Head</i>	Pen.	<i>Teeth</i>	Dannedd.	<i>Arm</i>	Braich.
<i>Hair</i>	Gwallt.	<i>Tongue</i>	Tafod.	<i>Hand</i>	Llaw.
<i>Eye</i>	Llygad.	<i>Ear</i>	Clust.	<i>Leg</i>	Coes.
<i>Nose</i>	Trwyn.	<i>Back</i>	Cefn.	<i>Foot</i>	Troed.
<i>Mouth</i>	Ceg.	<i>Blood</i>	Gwaed.	<i>Nail</i>	Ewin.

Names of animals.

<i>Horse</i>	Ceffyl.	<i>Lamb</i>	Oen.	<i>Goose</i>	Gwydd.
<i>Cow</i>	Buwch.	<i>Goat</i>	Gafr.	<i>Crow</i>	Bân.
<i>Calf</i>	Llo.	<i>Dog</i>	Ci.	<i>Bird</i>	Adar.
<i>Sheep</i>	Dafad.	<i>Fox</i>	Llwynog.	<i>Fish</i>	Pysg.

Numerals.

<i>One</i>	Un.	<i>Five</i>	Pump.	<i>Nine</i>	Naw.
<i>Two</i>	Dau.	<i>Six</i>	Chwech.	<i>Ten</i>	Deg.
<i>Three</i>	Tri.	<i>Seven</i>	Saith.	<i>Twenty</i>	Ugain.
<i>Four</i>	Pedwar.	<i>Eight</i>	Wyth.	<i>Hundred</i>	Cant.

2 DIFFUSION OF THE ENGLISH LANGUAGE.

§ 3. The English language is spoken in Scotland, *partially*; *i. e.* in the northern and in the western counties there are two languages, the English, and the *Scotch Gaelic* as well.

Parts of the human body.

<i>English.</i>	<i>S. Gaelic.</i>	<i>English.</i>	<i>S. Gaelic.</i>	<i>English.</i>	<i>S. Gaelic.</i>
<i>Head</i>	Ceann.	<i>Tooth</i>	Fiacal.	<i>Arm</i>	Gairdean.
<i>Hair</i>	Folt.	<i>Tongue</i>	Téauga.	<i>Hand</i>	Lamh.
<i>Eye</i>	Sáil.	<i>Ear</i>	Duas.	<i>Leg</i>	Cos.
<i>Nose</i>	Sron.	<i>Back</i>	Druim.	<i>Foot</i>	Cos.
<i>Mouth</i>	Beul.	<i>Blood</i>	Fuil.	<i>Nail</i>	Ionгна.

Names of animals.

<i>Horse</i>	Each.	<i>Lamb</i>	Nan.	<i>Goose</i>	Geodh.
<i>Cow</i>	Bo.	<i>Goat</i>	Gabhair.	<i>Crow</i>	Fiannog.
<i>Calf</i>	Laogh.	<i>Dog</i>	Cu.	<i>Bird</i>	Eun.
<i>Sheep</i>	Caor.	<i>Fox</i>	Sionnach.	<i>Fish</i>	Iasg.

Numerals.

<i>One</i>	Don.	<i>Five</i>	Cuig.	<i>Nine</i>	Naoi.
<i>Two</i>	Dha.	<i>Six</i>	Se.	<i>Ten</i>	Deig.
<i>Three</i>	Tri.	<i>Seven</i>	Seacht.	<i>Twenty</i>	Fichead.
<i>Four</i>	Ceathar.	<i>Eight</i>	Ochd.	<i>Hundred</i>	Ceud.

§ 4. The English language is spoken in Ireland, *partially*; *i. e.* in Ireland there are two languages, the English, and the *Irish Gaelic* as well.

Parts of the human body.

<i>English.</i>	<i>I. Gaelic.</i>	<i>English.</i>	<i>I. Gaelic.</i>	<i>English.</i>	<i>I. Gaelic.</i>
<i>Head</i>	Cean.	<i>Tooth</i>	Fiacail.	<i>Arm</i>	Gairdean.
<i>Hair</i>	Folt.	<i>Tongue</i>	Teanga.	<i>Hand</i>	Lamh.
<i>Eye</i>	Sáil.	<i>Ear</i>	Duas.	<i>Leg</i>	Cos.
<i>Nose</i>	Sron.	<i>Back</i>	Druim.	<i>Foot</i>	Cos.
<i>Mouth</i>	Beul.	<i>Blood</i>	Fuil.	<i>Nail</i>	Ionгна.

Names of animals.

<i>Horse</i>	Each.	<i>Lamb</i>	Uan.	<i>Goose</i>	Geodh.
<i>Cow</i>	Bo.	<i>Goat</i>	Gabhair.	<i>Crow</i>	Feannog.
<i>Calf</i>	Laogh.	<i>Dog</i>	Cu.	<i>Bird</i>	Ean.
<i>Sheep</i>	Caor.	<i>Fox</i>	Sionnach.	<i>Fish</i>	Iasg.

Numerals.

<i>One</i>	Aon.	<i>Five</i>	Cuig.	<i>Nine</i>	Naoi.
<i>Two</i>	Do.	<i>Six</i>	Sé.	<i>Ten</i>	Deich.
<i>Three</i>	Tri.	<i>Seven</i>	Seacht.	<i>Twenty</i>	Fiche.
<i>Four</i>	Ceathar.	<i>Eight</i>	Ocht.	<i>Hundred</i>	Ceud.

§ 5. The English language is spoken in the Isle of

Man, *partially*; i. e. in the Isle of Man there are two languages, the English, and the Manks as well.

Parts of the human body.

<i>English.</i>	<i>Manks.*</i>	<i>English.</i>	<i>Manks.</i>	<i>English.</i>	<i>Manks.</i>
<i>Head</i>	Kione.	<i>Tooth</i>	Keeackle.	<i>Arm</i>	Clingan.
<i>Hair</i>	Folt.	<i>Tongue</i>	Chengey.	<i>Hand</i>	Lave.
<i>Eye</i>	Sooil.	<i>Ear</i>	Clenysh.	<i>Leg</i>	Cass.
<i>Nose</i>	Stroin.	<i>Back</i>	Dreem.	<i>Foot</i>	Cass.
<i>Mouth</i>	Beecal.	<i>Blood</i>	Fuil.	<i>Nail</i>	Ingin.

Names of animals.

<i>Horse</i>	Agh.	<i>Lamb</i>	Eayn.	<i>Goose</i>	Guiv.
<i>Cow</i>	Booa.	<i>Goat</i>	Gonyr.	<i>Crow</i>	Fecagh.
<i>Calf</i>	l.hery.	<i>Dog</i>	Coo.	<i>Bird</i>	Eean.
<i>Sheep</i>	Keyrrey.	<i>Fox</i>	Shynnagh.	<i>Fish</i>	Eeast.

Numerals.

<i>One</i>	Unnane.	<i>Five</i>	Queig.	<i>Nine</i>	Nuy.
<i>Two</i>	Daa.	<i>Six</i>	Shry.	<i>Ten</i>	Jeih.
<i>Three</i>	Tree.	<i>Seven</i>	Shiaight.	<i>Twenty</i>	Feed.
<i>Four</i>	Kiare.	<i>Eight</i>	Hoght.	<i>Hundred</i>	Keead.

§ 6. The English language is spoken in the United States of America, in Canada, in Australia, and, more or less, in all the English colonies and dependencies.

The extension of the English language *beyond* the British Isles is a recent event when compared with its extension *over* the British Isles in the early periods of our history. Indeed, the former has taken place almost entirely since the reign of Queen Elizabeth. It was then that the first English colony, that of Virginia, was planted in North America; and it was only natural that the emigrants who left England should take their language with them. Upon the shores of America it came in contact and collision with the numerous dialects of the native Indians, and upon these it encroached just as, a thousand years before, it had encroached upon the original British of Britain. Numerous languages then became entirely lost, and, at the same time, the tribes who spoke them. Sometimes they were wholly exterminated; sometimes they were driven far into the interior of the land. In a short time populous cities stood upon the hunting-grounds of the expelled natives, and the language of the mother-country became naturalized in a New World. The subsequent settlements in Maryland, the Carolinas, and the remaining States of America completed the preponderance of the English language from the boundaries of Canada to the Gulf of Mexico.

During the Protectorate of Cromwell, the island of Jamaica was taken from the Spaniards, and from that time forwards the Eng-

* The Manks orthography is English.

4 DIFFUSION OF THE ENGLISH LANGUAGE.

lish has been the language of the greater part of the West Indian Islands.

In Canada, it first took root after the taking of Quebec, in the reign of George the Second. As Canada, however, had been previously a French colony, the European language that was first spoken there was not the English but the French. Hence, when Quebec was taken, the language of the country fell into two divisions. There were the different dialects of the original Indians, and there was the French of the first European colonists. At the present moment, both these languages maintain their ground ; so that the English is spoken only partially in Canada, the French and the Indian existing by the side of it.

At the Cape of Good Hope the English is spoken in a similar manner ; that is, it is spoken partially. The original inhabitants were the Caffre and Hottentot tribes of Africa, and the earliest European colonists were the Dutch. For these reasons Dutch and English, conjointly with the Hottentot and Caffre dialects, form the languages of the Cape of Good Hope. In Guiana, too, in South America, English and Dutch are spoken in the neighbourhood of each other, for the same reason as at the Cape.

In Asia the English language is spoken in India ; but, there, the original languages of the country are spoken to a far greater extent than is the case in either America or Africa.

Australia and New Zealand are exclusively English colonies, and, consequently, in Australia and New Zealand, English is the only *European* language that is spoken. In each of these settlements it encroaches upon the native dialects.

Malta, Gibraltar, Heligoland, Guernsey and Jersey, and many other localities of less note, are isolated spots, into which, being portions of the British dominions, the English language has been partially introduced.

§ 7. As late as the reign of Queen Elizabeth, and even later, the English language was not spoken universally and exclusively even in England. A second language was spoken in Cornwall, called the Cornish.

In the parish of Landewednack, the church service was read in that language, so late as the year 1690. A few specimens of it are still preserved in writing ; and a few of its words are incorporated in the provincial dialect as it is now spoken.

Parts of the human body.

<i>English.</i>	<i>Cornish.</i>	<i>English.</i>	<i>Cornish.</i>	<i>English.</i>	<i>Cornish.</i>
<i>Head</i>	Pen.	<i>Teeth</i>	Dyns.	<i>Arm</i>	Brech.
<i>Hair</i>	Bleu.	<i>Tongue</i>	Tavat.	<i>Hand</i>	Lof.
<i>Eye</i>	Lagat.	<i>Ear</i>	Seovorn.	<i>Leg</i>	Coes.
<i>Nose</i>	Tron.	<i>Back</i>	Chein.	<i>Foot</i>	Truit.
<i>Mouth</i>	Genan.	<i>Blood</i>	Guit.	<i>Nail</i>	Ivn.

Names of animals.

<i>English.</i>	<i>Cornish.</i>	<i>English.</i>	<i>Cornish.</i>	<i>English.</i>	<i>Cornish.</i>
<i>Horse</i>	<i>March.</i>	<i>Lamb</i>	<i>Oin.</i>	<i>Goose</i>	<i>Guit.</i>
<i>Cow</i>	<i>Bugh.</i>	<i>Goat</i>	<i>Gnvar.</i>	<i>Crow</i>	<i>Bran.</i>
<i>Calf</i>	<i>Loch.</i>	<i>Dog</i>	<i>Ky.</i>	<i>Bird</i>	<i>Ezu.</i>
<i>Sheep</i>	<i>Davat.</i>	<i>Fox</i>	<i>Louvern.</i>	<i>Fish</i>	<i>Pyg.</i>

Numerals.

<i>One</i>	<i>Onan.</i>	<i>Five</i>	<i>Pymp.</i>	<i>Nine</i>	<i>Naw.</i>
<i>Two</i>	<i>Deu.</i>	<i>Six</i>	<i>Whe.</i>	<i>Ten</i>	<i>Dek.</i>
<i>Three</i>	<i>Try.</i>	<i>Seven</i>	<i>Seyth.</i>	<i>Twenty</i>	<i>Ugenis.</i>
<i>Four</i>	<i>Peswar.</i>	<i>Eight</i>	<i>Eath.</i>	<i>Hundred</i>	<i>Cant.</i>

§ 8. In the first, second, and third centuries the English language was either not spoken in Great Britain at all, or spoken very partially.

A little consideration will show that the extension of the English language over the different English counties, and over the British Isles in general, was carried on in the same way as the extension of the English language over countries like America, Australia, and New Zealand. In America, Australia, and New Zealand, there were the original native languages, originally spoken by the original inhabitants. There was just the same in England.

In America, Australia, and New Zealand, the native languages still continue to be spoken, side by side with the English, although only partially. It is just the same in Wales, Scotland, Ireland, and the Isle of Man. In all these portions of the British Isles, the native languages still continue. They are encroached upon by the English; still, however, they continue. By observing this, we understand the important fact that, even in *England*, the *English* language is no native tongue, but an imported one; whereas the really native languages of Great Britain were languages allied to the present Welsh, Gaelic, and Manks. These, however, as the English dialects gradually extended themselves, gradually retreated.

Nor is this all. It is easy to see from the foregoing specimens that the languages which they represent belong to the same class. The Scotch and Irish Gaelic, indeed, are simply dialects of the same language. The Manks is closely akin to them; though the difference of spelling disguises the likeness. The same is the case with the Welsh and Cornish. Between, however, the Welsh and Cornish on one side, and the Gaelic and Manks on the other, the affinity is less evident. Still it exists.

Now the general name for the group to which these languages are referred is *Celtic*, *Keltic*, *Celt*, or *Kelt*, a name which applies to other languages besides those of the British Islands. It is well known that the same language was spoken by the old inhabi-

tants of France, as well as by the old inhabitants of England ; in other words, the language of *Gallia* was also that of *Britannia*. At the present time, there is one important district in France where the peasants retain the original tongue—the province of Brittany. This is very closely allied to the Cornish, and almost as closely to the Welsh.

Parts of the human body.

<i>English.</i>	<i>Breton.</i>	<i>English.</i>	<i>Breton.</i>	<i>English.</i>	<i>Breton.</i>
<i>Head</i>	Penn.	<i>Teeth</i>	Dent.	<i>Arm</i>	Brech.
<i>Hair</i>	Bleo.	<i>Tongue</i>	Teod.	<i>Hand</i>	Dourn.
<i>Eye</i>	Lagad.	<i>Ear</i>	Scouarn.	<i>Leg</i>	Garr.
<i>Nose</i>	Fry.	<i>Back</i>	Chein.	<i>Foot</i>	Troad.
<i>Mouth</i>	Guenon.	<i>Blood</i>	Goad.	<i>Nail</i>	Ivin.

Names of animals.

<i>Horse</i>	March.	<i>Lamb</i>	Oan.	<i>Goose</i>	Oaz.
<i>Cow</i>	Vioch.	<i>Goat</i>	Chacour.	<i>Crow</i>	Vran.
<i>Calf</i>	Leue.	<i>Dog</i>	Chy.	<i>Bird</i>	Ein.
<i>Sheep</i>	Danvat.	<i>Fox</i>	Louarn.	<i>Fish</i>	Pysg.

Numerals.

<i>One</i>	Uan.	<i>Five</i>	Pemp.	<i>Nine</i>	Nao.
<i>Two</i>	Daou.	<i>Six</i>	Chuech.	<i>Ten</i>	Dec.
<i>Three</i>	Tri.	<i>Seven</i>	Seiz.	<i>Twenty</i>	Ugent.
<i>Four</i>	Pevar.	<i>Eight</i>	Eiz.	<i>Hundred</i>	Cant.

MAP-WORK.

(British Isles and Ireland.)

Make a list of—

a. The rivers named *Avon*, *Dee*, *Derwent*, *Ouse*; also of those ending in *-sk* (as *Esk*).

b. Of names either beginning or ending with *Aber*, *Caer*, *Cwm* (or *Coombe*), *Llan*, *Nant*, *Pen* (or *Ben*), *Tre*.

c. Of names either beginning or ending with *Bally*, *Kill*, *Innis* (*Inch*), *Inver*, *Loch* (*Lough*), *Sliabh* (or *Slieve*).

Observe in what parts they are found most abundantly.

§ 9. The English language was introduced into England from Germany.

§ 10. The chief population by which the English language was introduced into England from Germany was that of the *Angles*.

§ 11. The name by which it was first known was that of the *Angle tongue*—*lingua* or *sermo Anglorum* in the Latin, *Englisc spræc* in the native language.

§ 12. The *Angle* language was also called *sermo* or *lingua Saxonum*; and out of these two synonyms has grown the compound term *Anglo-Saxon*.

§ 13. The Anglo-Saxon is the English in its oldest known form.

Parts of the human body.

<i>English.</i>	<i>Anglo-Saxon.</i>	<i>English.</i>	<i>Anglo-Saxon.</i>	<i>English.</i>	<i>Anglo-Saxon.</i>
<i>Head</i>	Heáfod.	<i>Tooth</i>	Tóth.	<i>Arm</i>	Earm.
<i>Hair</i>	Hæf.	<i>Tongue</i>	Tungu.	<i>Hand</i>	Hond.
<i>Eye</i>	Eáge.	<i>Ear</i>	Eáre.	<i>Leg</i>	Scince.
<i>Nose</i>	Nasu.	<i>Back</i>	Bæc.	<i>Foot</i>	Fót.
<i>Mouth</i>	Múth.	<i>Blood</i>	Blód.	<i>Nail</i>	Nagel.

Names of animals.

<i>Horse</i>	Hors.	<i>Lamb</i>	Lamb.	<i>Goose</i>	Gós.
<i>Cow</i>	Cú.	<i>Goat</i>	Gát.	<i>Crow</i>	Craw.
<i>Calf</i>	Cealf.	<i>Dog</i>	Hund.	<i>Bird</i>	Brid.
<i>Sheep</i>	Sceáp.	<i>Fox</i>	Fox.	<i>Fish</i>	Fisc.

Numerals.

<i>One</i>	An.	<i>Five</i>	Fif.	<i>Nine</i>	Nigon.
<i>Two</i>	Twá.	<i>Six</i>	Six.	<i>Ten</i>	Tyn.
<i>Three</i>	Threo.	<i>Seven</i>	Seofon.	<i>Twenty</i>	Twentig.
<i>Four</i>	Feower.	<i>Eight</i>	Eahta.	<i>Hundred</i>	Hund.

The precise meaning of the word Anglo-Saxon is by no means a matter of certainty: inasmuch as the word *Saxon* may have either of the two following senses. It may be the name of a people, distinct and separate from the Angles; or it may be a second name for the Angles. In other words, the two designations may be synonymous. Neither is this distinction unimportant. Many good inquirers have gone upon the former of these alternatives, and, believing that the two names indicated two populations, have investigated the nature of the difference; asking, from what part of Germany the two nations respectively came; asking, how they differed; asking, how far that difference extended. And the question does not end here. If one part of England was Saxon and another Angle, it may be well to see whether traces of the original variation still exist; whether certain local customs may not be Saxon rather than Angle, certain points of dialect Saxon rather than Angle, and *vice versâ*. It is clear, on the other hand, that if no such original differences existed, no such considerations are necessary.

Let us look at our maps.—Three English counties, at the present moment, take their name from the word *Seaxe* (*Saxons*), and preserve the denomination of the three *Saxon* kingdoms—*viz.* *Es-sec*, *Sus-sec*, and *Middle-sec*. There is no doubt as to the analysis and import of these compounds. *Essec* is a slightly-

modified form of East Seaxe, Middlesex of Middle Seaxe, and Sussex of Suð Seaxe; and, when we find them in the pages of a Latin writer, their equivalents are *Orientalis Saxones*, *Australis Saxones*, and *Mediterranei Saxones*. These three names we find at the present time. But, besides these, there is a fourth compound which is now obsolete. The counties of Hants, Wilts, Berks, Gloster, Dorset, with parts of the counties adjacent, originally constituted the kingdom of the *West Saxons*, or *Wessex*; *Occidui Saxones*, as they are called by the Latin writers. Hence, whatever may have been the character of the other parts of England, four districts carried their Saxon character in their name, and three do so at the present moment.

This, however, by no means proves that the Saxons and Angles were different. In the first place, it may be said with safety that, whatever may have been the original distinctions between the Angles and Saxons, they cannot be discovered by the closest enquiry at the present time. It is true that the provincial dialects of such counties as Northumberland, Durham, or Yorkshire, are capable of being strongly contrasted with those of Sussex or Hampshire; and it is true that there are differences in manners and customs between the North-county and the South-county Englishmen. But it is far from being certain that anything of this kind is due to the fact of one population having been Angle, the other Saxon. There may merely have been a difference of South and North.

Between the Angle and the Saxon counties which lie next to each other no such distinctions exist: *e. g.* Suffolk was a part of the kingdom of the East Angles; yet Angle Suffolk and Saxon Essex are as like as any two counties in England.

Again—the terms are used synonymously and indifferently by the early writers; who, when they mention the language of the English part of the island, say *lingua Anglorum*—*lingua Saxonum*—*lingua Anglorum sive Saxonum*.

Upon the whole, however, the term *Angle* predominates; to which fact it must be added, that the king who first enacted that the whole island should take the name of England (*Angle-land*) was Ecbert, king of *Wessex*, or the *West Saxons*, and not king of any of the specially Angle parts of the island.

At the present time the Welsh know nothing of the *Angles*. Their name for an Englishman is *Saxon*.

At the present time, too, an Englishman calls himself an *Englishman*—not a *Saxon*.

In the opinion of the writer this gives us the clue to the meaning of the word Anglo-Saxon: for he considers that the difference between the *Angle* and *Saxon* was chiefly a difference of *name*. An *Angle* was a *Saxon* in the eyes of a Briton, and, as the Romans adopted the British names, the Angles of the most Roman portions of Britain were called Saxons.

Until the Norman Conquest the Anglo-Saxon was the language of both the learned and unlearned, and it was a written language as well as a spoken one. Not only was it written, but it was one of the earliest cultivated languages of modern Europe; so much so, that before there was a single line written either in French or Italian, in Spanish or Portuguese, there was a considerable Anglo-Saxon literature. Whilst a corrupted form of the Latin was the medium of communication through the southern half of Western Europe, the language of England was the language of legislators, annalists, and poets.

A poem, attributed to a monk of Whitby in Yorkshire, named Cædmon, is one of the most remarkable of the Anglo-Saxon poems. Much of its sublimity is taken from the Old Testament, of which it is a metrical paraphrase. The poem of Cædmon is an important specimen of the sacred poetry of the Anglo-Saxons. Next to it in point of importance are the following poems:—

Judith—A fragment on the actions of Judith, the slayer of Holophernes.

Andreas—The metrical life and acts of St. Andrew.

Helena—The discovery of the True Cross by Helena, mother of Constantine the Great.

Of the prose-writers, known to us by name, the two most conspicuous are Alfred the Great and Ælfric. The influence of the former upon the laws and learning of England is a matter of general history; whilst the most important collection of Anglo-Saxon homilies is the work of the latter.

The Anglo-Saxon is the mother-tongue of the present English; nevertheless, if we compare the present English of the nineteenth century with the Anglo-Saxon of the ninth, the following points of difference will be observed:

1. The Anglo-Saxon language contained words that are either wanting in the present English, or, if found, used in a different sense.

A. S.	English.	A. S.	English.
lyft	<i>air</i>	swithe	<i>very</i>
lichoma	<i>body</i>	säre	<i>very</i>
stefn	<i>voice</i>	sith	<i>late</i>
theóð	<i>people</i>	reccan	<i>care about</i>
ece	<i>everlasting</i>	ongitan	<i>understand</i>
hwæt	<i>sharp</i>	sweltan	<i>die, &c.</i>

These words, which are very numerous, although lost (or changed as to meaning) in the current English, are often preserved in the provincial dialects.

2. The present English contains words that were either wanting in the Anglo-Saxon, or, if found, used in a different sense—*voice*,

people, conjugal, philosophy, alchemist, very, survey, shawl, and other words, to the amount of some hundreds. These have been introduced since the time of the Anglo-Saxons, from the Latin, Greek, French, Arabic, and other languages.

3. Words found in both Anglo-Saxon and English appear in different forms in the different languages.

A. S.	English.	A. S.	English.
án	<i>one</i>	gærs	<i>grass</i>
eahta	<i>eight</i>	ic	<i>I</i>
nygon	<i>nine</i>	spræc	<i>speech</i>
endlufon	<i>eleven</i>	eáge	<i>eye, &c.</i>

4. The Anglo-Saxon contained grammatical forms that are wanting in the present English.

A. S.	English.	A. S.	English.
tung- <i>ena</i>	<i>tongues</i>	god- <i>ra</i>	<i>good</i>
word- <i>a</i>	<i>words</i>	wi- <i>t</i>	<i>we two</i>
treow- <i>u</i>	<i>tree-s</i>	gi- <i>t</i>	<i>ye two</i>
god- <i>an</i>	<i>good</i>	hwo- <i>ne</i>	<i>who-m</i>
god- <i>re</i>	<i>good</i>	we luf- <i>iath</i>	<i>we love</i>
god- <i>ne</i>	<i>good</i>	we luf- <i>odon</i>	<i>we loved</i>
god- <i>es</i>	<i>good</i>	to luf- <i>ianne</i>	<i>to love, &c.</i>

5. The present English contains grammatical forms that were wanting in Anglo-Saxon. The words *ours, yours, theirs, hers*, were unknown in Anglo-Saxon.

6. Grammatical forms found both in the Anglo-Saxon and the English, appear differently in the different languages.

A. S.	English.	A. S.	English.
smith- <i>es</i>	<i>smith's</i>	hvá- <i>m</i>	<i>who-m</i>
smith- <i>as</i>	<i>smith-s</i>	blets- <i>ode</i>	<i>bless-ed, &c.</i>

7. Phrases and sentences were used in Anglo-Saxon which are inadmissible in the present English.

8. Phrases and sentences are used in the modern English which were inadmissible in Anglo-Saxon.

§ 14. A fresh language was introduced into England by the Norman Conquest. This may be called either *Anglo-Norman*, or *Norman-French*.

It resembled the modern French.

Parts of the human body.

<i>English.</i>	<i>Norman.</i>	<i>French.</i>	<i>English.</i>	<i>Norman.</i>	<i>French.</i>
<i>Head</i>	Chef	Tête.	<i>Ear</i>	Oreilles	Oreille.
<i>Hair</i>	Cheveils	Cheveils.	<i>Back</i>	Dos	Dos.
<i>Eye</i>	Yeulx	Yeux.	<i>Blood</i>	Sang	Sang.
<i>Nose</i>	Nez	Nez.	<i>Arm</i>	Bras	Bras.
<i>Mouth</i>	Bouce	Bouche.	<i>Hand</i>	Main	Main.
<i>Teeth</i>	Dens	Dents.	<i>Leg</i>	Jambe	Jambe.
<i>Tongue</i>	Lange	Langue.	<i>Foot</i>	Pied	Pied.

Names of animals.

<i>Horse</i>	Cheval	Cheval.	<i>Goat</i>	Chievre	Chevre.
<i>Cow</i>	Vache	Vache.	<i>Dog</i>	Chien	Chien.
<i>Calf</i>	Veau	Veau.	<i>Fox</i>	Renaud	Renaud.
<i>Sheep</i>	Mouton	Mouton.	<i>Goose</i>	Oie	Oie.
<i>Lamb</i>	Agnel	Agneau.	<i>Crow</i>	Corbeau	Corbeau.

Numerals.

<i>One</i>	Un	Un.	<i>Six</i>	Six	Six.
<i>Two</i>	Deux	Deux.	<i>Seven</i>	Sept	Sept.
<i>Three</i>	Treiz	Trois.	<i>Eight</i>	Huit	Huit.
<i>Four</i>	Quatre	Quatre.	<i>Nine</i>	Neuf	Neuf.
<i>Five</i>	Cinque	Cinque.	<i>Ten</i>	Dix	Dix.

SPECIMEN,

From the Anglo-Norman Poem of Charlemagne.

Un jur fu Karleún al Seint-Denis muster,
 Reout pris sa corune, en croiz seignat sun chef,
 E ad ceinte sa espée, li pons fud d'or mer.
 Dux i out e demeines e baruns e chevalers.
 Li emperéres reguardet la reine sa muillers ;
 Ele fut ben corunée al plus bel e as meuz.

The change effected upon the English language by the Norman Conquest was not less than the change effected by the same event upon the property of the country, its habits, its liberties, and its constitution ; and the results of the battle of Hastings upon the literature of England were proportionate to the alteration of our language. The language of the Conqueror was the language of his attendants also : and hence, the nobles who composed his court spoke Anglo-Norman amongst their equals, Anglo-Saxon to their servants. The language of the nobles was the language of the lawyers, and the language of the lawyers was the language of the church : so that the court, the courts of law, and the cloisters, were equally Normanized. Then, as a great portion of the original landholders were dispossessed, and their estates transferred to Norman barons, and as the new lords of the soil resided on their estates, and surrounded themselves with numerous retainers, the language that was spoken in the great castles became the language, more or less, of the country around.

Without knowing the exact extent to which the Anglo-Norman displaced the Anglo-Saxon, we may believe the following particulars :—

a. Letters even of a private nature were written in Latin till the beginning of the reign of Edward I., when a sudden change brought in the use of French.

b. Conversation between the Members of the Universities was ordered to be carried on in either Latin or French.

c. The Minutes of the Corporation of London were in French, as well as the proceedings in Parliament and the Courts of Justice.

A tract, however, of the beginning of the fourteenth century gives reasonable grounds for believing, that before the accession of Edward II., the Norman-French had ceased to be the *exclusive* language of even the aristocracy. At the request of the noble Lady Dionysia de Mouchensy, Walter de Bibbesworth composed a poem in French verse, with interlineations in English, in order to teach the rising generation French—*ke les enfauns pussunt saver les propretez des choses ke veyunt, et kaunt dewunt dire moun et ma, soun et sa, le et la, moy et ji.*

On the other hand, the Anglo-Norman of England was not *exactly* the same as the French of France. In the reign of Edward III., Chaucer, describing the manners of an English nun, says that "she spoke French cleverly, but as it was spoken in the school of Stratford-le-Bow, rather than as it was spoken at Paris."

And Frenche she spake full feteously,
After the scole of Stratford atte Bowe,
For French of Parys was to her unknowe.

Prologue to the Canterbury Tales.

§ 15. From the Battle of Hastings to the death of John, the language of England is called, not *Anglo-Saxon*, but *Semi-Saxon*.

SPECIMEN.

In two Dialects,

Bladud hafde ene sune,
Leir was ihaten;
Efter his fader daie;
He heold þis drihlice lond,
Somed an his live,
Sixti winter.
He makade ane riche burh,

Bladud hadde one sone,
Leir was ihote;
After his fader he held þis lond,
In his owene hond.
Ilaste his lif-dages,
Sixti winter.
He makade on riche borh,

burh radfulle his crafte,
 And he heo lette nemnen,
 Efter him seolvan ;
 Kaer-Leir hehte þe burh.
 Leof heo wes þan kinge,
 þa we, an ure leod-quide,
 Leir-chestre clepiad,
 Geare a þan holde dawon.

þorh wisemenne reade,
 And hine lette nemni,
 After him seolve ;
 Kair-Leir hehte þe borh.
 Leof he was þan kinge ;
 þe we, on ure speche,
 Leþ-chestre cleopieþ,
 In þan eolde daiye.

§ 16. From the death of John to the death of Edward the Second, the language of England is called *Early English*.

§ 17. From the death of Edward the Second to the death of Queen Mary, the language of England is called *Middle English*.

§ 18. The period of the *Modern English* begins with the reign of Queen Elizabeth, and the Modern English is the English of the present time.

Such is the exhibition of the *stages* of the English language ; through which it has passed between the period of the Anglo-Saxons and the present day. The divisions thus established are of practical convenience in the consideration of the history of our language. Nevertheless, it must not be supposed that the transition from one stage to another is by any means so sudden and definite as it shows itself in the preceding dates. It cannot be believed that, *exactly* at the death of King John, the language changed from Semi-Saxon to Old English, or *exactly* at the accession of Edward the Third, from Old English to Middle. The change was *gradual*. The reigns, however, of the kings are taken for the sake of putting the epochs in question in the form best fitted for being remembered. For the sake, too, of explaining the real nature of the changes of the English Language, the following sketch of its history is annexed :—

The first four reigns after the Conquest were unfavourable to the cultivation of literature *at all*: since the Norman-French, although sufficient to depress the Anglo-Saxon, was not sufficient to establish a flourishing literature of its own. *Some* works were composed in *both* languages. They were, however, in each case both few and unimportant.

The reign of *Henry the Second* was a favourable period for *one* of the languages of England, viz. for the Norman-French.

A proclamation of *Henry the Third's* to the people of Huntingdonshire is generally considered to be one of the first specimens of

English, properly so called, *i. e.* of English, as opposed to Semi-Saxon. The date is A.D. 1258. Still the preponderating language for *written compositions* is the Anglo-Norman.

A reaction, however, begins. The father of English poetry, Chaucer, wrote under *Edward III.*; so did his cotemporary Wycliffe, and others of almost equal importance; their predecessors, who had written in English at all, having written either in the Old English, or the Semi-Saxon.

In the reign of *Edward IV.*, printing was introduced into England by Caxton. By this time, the Anglo-Norman language had become almost wholly superseded by the English, remaining only as the language of a few of the Courts of Law. The English, however, as may be expected, has changed from the English of Chaucer, and is approaching the character of the English of the writers under Henry VIII. In south Britain no poetical successor worthy of comparison with Chaucer has appeared. In Scotland, however, there is the dawning of a bright period.

The establishment of the Protestant religion, and the revival of Classical Learning, are the two great influences in the reign of *Henry VIII.*; the effects of both upon the style of our writers and the language itself being beneficial. The works of Sir Thomas More, and the earliest translations of the Bible, are the chief instances of the now rapidly-increasing English literature.

During the long reign of *Queen Elizabeth* the language underwent considerable change, and the early Elizabethan writers are much less like the writers of the present century than the later ones. Indeed, what is called the age of Queen Elizabeth comprises the reign of James the First, and part of that of Charles. This is the age of Shakspeare and his cotemporary dramatists. It is also the time when the present translation of the Bible was made. The extent to which the English of the time in question is marked by peculiar indications of antiquity is generally known; so that the present general sketch of the history of the English language ends with the death of James the First.

Particular relations of the English language with certain languages of the Continent of Europe.

MAP-WORK.

(*Map of British Isles and Northern Germany.*)

Make a list of words ending (or beginning with) *stow*, *sted* (*stead*), *ton*, *thorpe* (*dorf*), *hurst* (*horst*), *mere*, *ham* (*heim*, *hem*), *wick*.

Observe in what parts they are found most abundantly.

§ 19. The Early language, most closely allied to

the *Anglo*-Saxon, is known by the name of the *Old*-Saxon.

At the head of the specimens of the Old-Saxon stand what may be called the *Essen Roll*, or the *Essen Muniments* (quoted as *Rotulus Essensis*), and the *Essen Creed* (i. e. *Confessionis Formula Essensis*); the locality of which, as indicated by their titles, is the district about the Westphalian town of Essen.

1.

Van Vehus ; ahte ende ahtedeg mudde maltes, ende ahte brod, tuena sostra erito, uiar mudde gerston, uiar uother theores holtes ; te thrim hogetidon, ahte tian mudde maltes, ende thriuu uother holtes, ende uiarhtig bikera, ende usero herino misso tua crukon.

Van Ekansketha ; *similiter*.

Van Rengerenthorpa ; *similiter*.

Van Hukretha ; *similiter*, ana that holt te then hogetidon
* * * * * (?)

Van Brokhusen ; te then hogetidon nigen mudde maltes, ende tuenteg bikera, ende tua crukon.

Van Horlen ; nigen ende uiftech mudde maltes, ende tue uother thiores holtes, tue mudde gerston, uiar brot, en suster erito, tuenteg bikera, endi tua crukon, nigen mudde maltes te then hogetidon.

Van Ninhus ; *similiter*.

Van Borthbeke ; *similiter*.

Van Drene ; te usero herano misso tian ember honegas ; te Pincoston siuondon haluon ember honegas, endi ahtodoch bikera, endi uiar crukon.

To these add *The Legend of St. Boniface*, or *Fragmentum de Festo Omnium Sanctorum*, also from an Essen MS.

2.

Vui lesed tho Sanctus Bonifacius Pauos an Roma uuas, that he bedi thena Kiesur aduocatum, that he imo an Romo en hus gefi, that thia luidi uuilon Pantheon heton, wan thar uuorthon alla afgoda inna begangana. So he it imo tho iegiuu hadda, so wieda he it an uses Drohtines era, ende usero Fruen Seta Marium, endi allero Cristes martiro ; te thiu, also thar er inna begangan vuarth thiu menigi thero diuuiilo, that thar nu inna begangan uuertha thiu gehugd allero godes heligono. He gibod the that al that folk this dages also the kalend Nouember anstendit (?) te kerikon quami, endi, also that godlika thianust thar al gedon was, so wither gewarf manno gewilik fra endi blithi te hus. Endi thanana so warth gewonohed that man hodigo, ahter allero thero waroldi, beged thia gehugd allero Godes heligono, te thiu so vuat

so vui an allemo themo gera uergomeloson, that wi et al hodigo gefullon; endi that vui, thur thero heligono gething, bekuman te themo ewigon liua, helpandemo usemo Drohtine.

The evidence that the *Abrenuntiatio Diaboli* is Westphalian is less conclusive than that conveyed by the names Frekkenhorst and Essen. Nevertheless, whilst neither Frisian nor Angle, it is referable to the pagan and semi-pagan districts of Germany.

3.

Q. Forsachis tu diabolae?

R. Ec forsacho diabolae, end allum diabolgelde; end ec forsacho allum diabolgeldae, end allum dioboles uuerum, and uuordum, Thunar ende Woden, ende Saxnote ende allum them unholdum the hiro genotas sint.

Q. Gelobis tu in Got Alamehtigan Fadaer?

R. Ec gelobo in Got Alamehtigan Fadaer.

Q. Gelobis tu in Crist Godes Suno?

R. Ec gelobo in Crist Godes Suno.

Q. Gelobis tu in Halogan Gast?

R. Ec gelobo in Halogan Gast.

The *Heliand* is believed, and that on good grounds, to represent the language of the parts about Münster. It is the most important of its class. *Heliand* means *Healer*, or *Saviour*; the work so entitled being a Gospel History in metre. Now, although it was in some part of Westphalia that the *Heliand* took its form, it was in an English library that the MS. of it was first discovered. Hence it passed for a form of the Anglo-Saxon. But this form was so peculiar as to require an hypothesis to account for it; and the doctrine that a certain amount of Danish influence was the cause so far prevailed as to establish the term *Dano-Saxon*. In the eyes, then, of Hickes, Lye, and the older Anglo-Saxon scholars, the *Heliand* was a *Dano-Saxon* composition, and so it continued until the present century, when not only was its Danish character denied, but its Westphalian origin was indicated.

Heliand, Nativitas Christi pastoribus annunciata.

LUC. II. 8-13.

Tho uuard managun cud,
Obar thesa uuidon uuerold.
Uuardos antfundun,
Thea thar, ehuscalkes,
Uta uuarun,
Uueros an uuahtu,

Then it was to many known,
Over this wide world.
The words they discovered,
They[that]there, as horse-grooms,
Without were,
Men at watch,

Wuiggeo gomean,
 Ue has aftar felda.
 Gisahun finistri an tuue
 Telatan an lufte ;
 Endi quam liht Godes,
 Uuanum thurh thui uuolcan ;
 Endi thea uuardos thar
 Bifeng an them felda.
 Sie uurdun an forhtun tho,
 Thea man an ira moda.
 Gisahun thar mahtigna
 Godes Engil cuman ;
 The im tegegnas sprac.
 Het that im thea uuardos—
 “ Uuiht ne antdredin
 Ledes fon them lihta.
 Ic scal eu quadhe liobora thing,
 Suido uuarlico
 Uuilleon seggean,
 Cudean craft mikil.
 Nu is Krist geboran,
 An thesere selbun naht,
 Salig barn Godes,
 An thera Dawides burg,
 Drohtin the godo :
 That is mendislo
 Manno cunneas,
 Allaro friho fruma.
 Thar gi ina fidan mugun,
 An Bethlema burg,
 Barno rikiost.
 Hebbiath that te tecna,
 That ic eu gitellea mag,
 Uuarun uuordun,
 That he thar biuundan ligid,
 That kind an enera cribbium,
 Tho he si cuning obar al
 Erdun endi himiles,
 Endi obar eldeo barn,
 Uueroldes uualdand.”
 Reht so he tho that uuord ges-
 prace
 So uuard thar engilo te them
 Unrim cuman,
 Helag heriskepi,
 Fon hebanuuanga,
 Fagar folc Godes,

Horses to tend,
 Cattle on the field.
 They saw the darkness in two
 Dissipated in the atmosphere,
 And came a light of God
 —through the welkin;
 And the words there
 Caught on the field.
 They were in fright then
 The men in their mood.
 They saw there mighty
 God's angel come ;
 That to them face-to-face spake.
 It bade thus them these words—
 “ Dread not a whit
 Of mischief from the light.
 I shall to you speak glad things,
 Very true ;
 Say commands ;
 Show strength great.
 Now is Christ born,
 In this self-same night ;
 The blessed child of God,
 In the David's city,
 The Lord the good :
 That is exultation
 To the races of men,
 Of all men the advancement.
 There ye may find him
 In the city of Bethlehem,
 The noblest of children.
 Ye have as a token
 That I tell ye
 True words,
 That he there swathed lieth,
 The child in a crib,
 Though he be king over all
 Earth and Heaven,
 And over the sons of men,
 Of the world the Ruler.”
 Right as he that word spake,
 So was there of Angels to them,
 In a multitude, come
 A holy host,
 From the Heaven-plains,
 The fair folk of God,

Endi filu sprakun,	And much they spake
Lofuord manag,	Praise-words many,
Liudeo herron.	To the Lord of Hosts.
Afhobun tho helagna sang,	They raised the holy song,
Tho sie eft te hebanuuanga	As they back to the Heaven-plains
Uundun thurh thi uolcan.	Wound through the welkin.
Thea uuardus hordun,	The words they heard,
Huo thi engilo craft	How the strength of the Angels
Alomahigna God,	The Almighty God,
Suido uuerdlice,	Very worthily,
Uuordun louodun:	With words praised.
"Diurida si nu," quadun sie,	"Love be there now," quoth they,
"Drohtine selbun,	"To the Lord himself
An them hohoston	On the highest
Himilo rikea ;	Kingdom of Heaven,
Endi fridu an erdu,	And peace on earth
Firiho barnum,	To the children of men,
Goduuilligun gumun,	Goodwilled men
Them the God antkennead,	Who know God,
Thurh hluttran hugi."	Through a pure mind."

The following, from a translation of the Psalms, is held by some to be the Old Dutch of Holland rather than Old-Saxon:—

PSALM liv.

2. Gehori Got gebet min ; in ne furuuir(p) bida mina ; thenke ti mi ; in gehori mi.
3. Gidruouit bin an tilogon minro, in mistrot bin fan stimmon fundes, in fan arbeide sundiges.
4. Uuanda geneigedon an mi unreht, in an abulge unsuoti uuaron mi.
5. Herta min gidruouit ist an mi, in forta duodis fiel ouir mi.
6. Forthta in biuonga quamon ouer mi, in bethecoda mi thuis-ternussi.
7. In ic quad "uuie sal geuan mi fetheron also duuon, in ic fiugon sal, in raston sal."

§ 20. After the *Old-Saxon*, the *Early language* next in nearness to the *Anglo-Saxon* is the *Early Frisian*. This is the language of the Dutch province of *Friesland* in its oldest form.

Asega-bog, i. 3. pp. 13, 14. (*Ed. Wiarda.*)

Thet is thiū thredde liodkest and thes Kynig Kerles ieft, thet er allera monna ek ana sina eyna gode besitte umberavat. Hit ne sa

thet ma hine urwinne mith tele and mith rethe and mith riuchte thingate. Sa hebbere alsam sin Asega dema and dele to lioda londriuchte. Ther ne hach nen Asega nenne dom to delande lit ne se thet hi to fara tha Keysere fon Rume esweren hebbe and thet hi fon da liodon ekeren se. Sa hach hi thenne to demande and to delande tha fiande alsare friunde, thruch des ethes willa, ther hi to fara tha Keysere fon Rume esweren heth, tho demande and to delande widuon and weson, wluberon and alle werlosa liodon, like to helpande and sine threa knillinge. Alsa thi Asega nimth tha unriuchta mida and tha urlouada panninga, and ma hini urtinga mi mith twam sine juenethon an thes Kyninges bonne, sa ne hach hi nenne dom mar to delande, truch thet thi Asega thi biteknath thene prestere, hwande hia send siande and hia skilun wesa agon there heliga Kerstenede, hia skilun helpa alle tham ther hiam seluon nauwet helpa ne muge.

Compared with Anglo-Saxon.

O. F.	A. S.	English.
'Age	Eáge	<i>Eye.</i>
Háved	Heáfod	<i>Head.</i>
Kind	Cild	<i>Child.</i>
Nacht	Niht	<i>Night.</i>
Déde	Dæ'd	<i>Deed.</i>
Nose	Nasu	<i>Nose.</i>
'Ein	'Agen	<i>Own.</i>
Dúa	Dón	<i>To do.</i>
Slá	Sleán	<i>Slay.</i>
Gunga	Gangan	<i>Go (Gang).</i>

§ 21. Of the existing forms of speech, the language most allied to the English is the *Modern Frisian*, still spoken in the Dutch Province of Friesland, in a few localities in Oldenburg and Hanover, in Heligoland, and on the western coast of the Duchy of Sleswick.

MAP-WORK.

Make a list of words ending in *-um*, and observe in what parts they occur most abundantly.

§ 22. After the Frisian, in the order of nearness to the English, comes the Dutch of Holland.

SPECIMEN.

MARK, Chap. i.

1. Het begin des Evangelies van Jezus Christus, den Zoon van God.

2. Gelijk geschreven is in de Profeten : Zeit, Ik zend mijnen Engel voor uw aangezigt, die uwen weg voor u heen bereiden zal.

3. De stem des roependen in de woestijn : Bereidt den weg des Heeren, maakt zijne paden regt !

4. Johannes was doopende in de woestijn, en predikende den doop der bekeering tot vergeving der zonden.

5. En al het Joodsche land ging tot hem uit, en die van Jerûzalem ; en werden allen van hem gedoopt in the rivier de Jordaan, belijdende hunne zonden.

6. En Johannes was gekleed met kemelshaar, en met eenen lederen gordel om zijne lendenen, en at sprinkbannen en wilden honig.

7. En hij predikte, zeggende : na mij komt, die sterker is dan ik, wiën ik niet waardig ben, nederbukkende, den riem zijner schoenen te ontbinden.

8. Ik heb ulieden wel gedoopt met water, maar hij zal u doopen met den Heiligen Geest.

§ 23. After the Dutch of Holland, in order of nearness to the English, come the *provincial dialects* of Westphalia, Oldenburg, Holstein, Sleswick, Mecklenburg, Pomerania, and other parts of Northern and Western Germany ; and after these the *provincial dialects* of Southern and Central Germany, and the cultivated language of literary Germany.

SPECIMEN.

1.

FROM LESSING'S FABLES.

HERKULES.

Als Herkules in den Himmel aufgenommen ward, machte er seinen Gruss unter allen Göttern der Juno zuerst. Der ganze Himmel und Juno erstaunte darüber. "Deiner Feindin," rief man ihm zu, "begegnest du so vorzüglich?" "Ja, ihr selbst;" erwiederte Herkules. "Nur ihre Verfolgungen sind es, die mir

zu den Thaten Gelegenheit gegeben, womit ich den Himmel verdienet habe."

Der Olymp billigte die Antwort des neuen Gottes, und Juno ward versöhnt.

2.

FROM HERDER.

Horch, horch die Lerch' am Himmelsthür singt,
 Die liebe Sonn' wacht auf;
 Aus allen Blumenkelchen trinkt
 Sie schon ihr Opfer auf.
 Das Hochzeitknöspfen freundlich winkt,
 Und thut sein Äuglein auf;
 Was hold und lieb ist, freundlich blinkt,
 Wach schönes Kind wach auf,
 Wach auf;
 Wach schönes Kind wach auf.

Parts of the human body.

<i>English.</i>	<i>German.</i>	<i>English.</i>	<i>German.</i>	<i>English.</i>	<i>German.</i>
<i>Head</i>	Haupt.	<i>Tooth</i>	Zahn.	<i>Arm</i>	Arm.
<i>Hair</i>	Haar.	<i>Tongue</i>	Zunge.	<i>Hand</i>	Hand.
<i>Eye</i>	Auge.	<i>Ear</i>	Ohr.	<i>Leg</i>	Beine.
<i>Nose</i>	Näse.	<i>Back</i>	Rücke.	<i>Foot</i>	Fuss.
<i>Mouth</i>	Mund.	<i>Blood</i>	Blut.	<i>Nail</i>	Nagel.

Names of animals.

<i>Horse</i>	Pferd.	<i>Lamb</i>	Lamm.	<i>Goose</i>	Gans.
<i>Cow</i>	Kuh.	<i>Goat</i>	Ziege.	<i>Crow</i>	Krahe.
<i>Calf</i>	Kalb.	<i>Dog</i>	Hund.	<i>Bird</i>	Vogel.
<i>Sheep</i>	Schaaf.	<i>Fox</i>	Fuchs.	<i>Fish</i>	Fisch.

Numerals.

<i>One</i>	Ein.	<i>Five</i>	Fünf.	<i>Nine</i>	Neun.
<i>Two</i>	Zwei.	<i>Six</i>	Sechs.	<i>Ten</i>	Zehn.
<i>Three</i>	Drei.	<i>Seven</i>	Sieben.	<i>Twenty</i>	Zwanzig.
<i>Four</i>	Vier.	<i>Eight</i>	Acht.	<i>Hundred</i>	Hundert.

§ 24. The Goths who sacked Rome under Alaric, and who succeeded to the empire of Augustulus under Theodoric, were of German origin, and the language that they spoke was German also. It is called the Mæso-Gothic.

Of this language we have a specimen, not later than the fourth century; and as no Anglo-Saxon work is of equal antiquity, the language in question is considered to be the oldest of all the Ger-

man tongues. The meaning of the word Mæso-Gothic will be understood if, by following the course of the Danube, we reach the Roman province of Mæsia. The *earliest* inhabitants of this province were not akin to any of the tribes of Germany, any more than the original Britons of England were akin to the Anglo-Saxon invaders. In the second century, however, they were conquered by tribes from (probably) the south-eastern parts of Germany. These were called Goths, or, more specifically, the Goths of Mæsia.

SPECIMEN.

MARK. Chap. i.

2. Anastodeins Aivaggeljons Jaisuis Christaus Sunaus Gops. Sve
3. gameliþ ist in Esaīn Praufetau. Sai, ik Insandja aggilu meinana faura þus, sæi gamanveiþ vig þeinana faura þus.
4. Stibna vopjandins in aupidai, "manveiþ vig Fanins, raihtos
5. vaurkeiþ staigos Gops unsaris." Vas Iohannes daupjands in aupidai jah merjands daupein idreigos du aflageinai fravaurhtë.
6. Jah usiddjedun du imma all Judaialand jah Jirusaulymeis jah daupidai vesun allai in Jaurdane awai fram imma andhaitandans
7. fravaurhtim seinaim. Vas appan þan Iohannes gvasiþs taglam ulbandaus, jah gairda filleina bi hup seinana, jah matida
8. pramsteins jah miliþ haipivisk. Jah merida qipands, "qimip svinþoza mis sa afar mis: þizei ik ni im vairþs anahneivands andbindan skaudaraip skohe is. Appan ik daupja izvis in vatin; iþ is daupeiþ izvis in Ahmin Veihamma."

Besides the languages of Germany, those of Scandinavia have an affinity with the English, and consequently require consideration.

§ 25. The Danish of Denmark is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

1.

Kong Christian stod ved høien Mast,
 I Røg og Damp;
 Hans Væрге hamrede saa fast,
 At Gothens Hjelm og Hjerne brast;
 Da sank hvert fiendtligt Speil og Mast
 I Røg og Damp.
 Flye, skreg de, flye, hvad flygte kan!
 Hvo staaer for Danmarks Christian
 I Kamp?

Niels Juel gav Agt paa Stormens Brag,
 Nu er det Tid!
 Han heisede det røde Flag,
 Og slog paa Fienden Slag i Slag;
 Da skreg de høit blandt Stormens Brag:
 Nu er det Tid!
 Flye, skreg de, hver, som veed et Skjul!
 Hvo kan bestaae for Danmarks Juel
 J Strid?

O Nordhav! Glimt af Vessel brød
 Din mørke Skye.
 Da tyede Kæmper til dit Skjød;
 Thi med ham ligned' Skræk og Død.
 Fra Vallen hörtes Vraal, som brød
 Din tykke Skye.
 Fra Danmark lyner Tordenskjold;
 Hver give sig i Himlens Vold,
 Og flye!

Du Danskes Vei til Roes og Magt,
 Sortladne Hav!
 Modtag din Ven, som uforsagt
 Tör möde Faren med Foragt,
 Saa stolt, som du, mod Stormens Magt,
 Sortladne Hav!
 Og rask igjennem Larm og Spil
 Og Kamp og Seier för mig til
 Min Grav!

2.

Frihedens Tempel i Normandens Dale
 Stander saa herligt i Ly af hans Fjeld;
 Frit tör han tænke, og frit tör han tale,
 Frit tör han virke til Norriges Held.
 Fuglen i Skove,
 Nordhavets Vove

Friere er ei end Norriges Mand;
 Villig dog lyder han selvgivne Love,
 Trofast mod Konning og Fædreneland.

Elskede Land med de skyhöie Bjerge,
 Frugtbare Dale og fiskrige Kyst!
 Troskab og Kjærlighed fro vi Dig sværge!
 Kalder Du, blöde vi for Dig med Lyst.

Evig Du stande,
 Elskte blandt Lande!
 Frit som den storm, der omsuser Dit Fjeld;
 Og medens Bölgen omsnoer Dine Strande,
 Stedse Du voxe i Hæder og Held!

Parts of the human body.

<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>	<i>English.</i>	<i>Danish.</i>
<i>Head</i>	Hoved.	<i>Teeth</i>	Tand.	<i>Arm</i>	Arm.
<i>Hair</i>	Haar.	<i>Tongue</i>	Tunge.	<i>Hand</i>	Hand.
<i>Eye</i>	Oje.	<i>Ear</i>	Ore.	<i>Leg</i>	Bein.
<i>Nose</i>	Næse.	<i>Back</i>	Rygge.	<i>Foot</i>	Fods.
<i>Mouth</i>	Mund.	<i>Blood</i>	Blut.	<i>Nail</i>	Nagel.

Names of animals.

<i>Horse</i>	Hest.	<i>Lamb</i>	Lamm.	<i>Goose</i>	Gås.
<i>Cow</i>	Ko.	<i>Goat</i>	Gjede.	<i>Crow</i>	Kræge.
<i>Calf</i>	Kalv.	<i>Dog</i>	Hund.	<i>Bird</i>	Fugl.
<i>Sheep</i>	Faar.	<i>Fox</i>	Ræve.	<i>Fish</i>	Fisk.

Numerals.

<i>One</i>	En.	<i>Five</i>	Fem.	<i>Nine</i>	Ny.
<i>Two</i>	To.	<i>Six</i>	Seks.	<i>Ten</i>	Ty.
<i>Three</i>	Tre.	<i>Seven</i>	Syv.	<i>Twenty</i>	Tyve.
<i>Four</i>	Fire.	<i>Eight</i>	Aatte.	<i>Hundred</i>	Hundred.

§ 26. The Swedish of Sweden is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

Kung Ring han satt i högbänk om julen och drack mjöd,
 Hos honom satt hans drottning så hvit och rosenröd.
 Som vår och höst dem båla man såg bredvid hvarann,
 Hon var den friska våren, den kulna höst var han.

Då trädde uti salen en okänd gubbe in,
 Från hufvud och till fötter han insvept var i skinn.
 Han hade staf i handen och lutad sågs han gå,
 Men högre än de andra den gamle var ändå.

Han satte sig på bänken längst ned vid salens dörr;
 Der är de armas ställe ännu, som det var förr.
 De hofmän logo smäddligt och sågo till hvarann,
 Och pekade med fingret på luden björnskinnsman.

Då ljungar med två ögon den främmande så hvasst,
 Med ena handen grep han en ungersven i hast,
 Helt varligen han vände den hofman upp och ned,
 Då tystnade de andre; vi hade gjort så med.

§ 27. The Icelandic of Iceland is allied to the German dialects in general, and consequently to the English.

SPECIMEN.

Upp reis 'Oðinn
 alda gautr,
 ok hann á Sleipni
 söðul um lagði;
 reið hann niðr ǫðan
 Niðheljar* til,
 mætti hann hvelpi
 þeim er or helju kom.

Sá var blóðugr
 um brjóst framan,
 ok galdrs föður
 gól um lengi.
 Framm reið Oðinn.
 foldvegr dundi,
 hann kom at háfu
 Heljar ranni.

§ 28. The language of the Feroe Isles is allied to the German dialects in general, and consequently to the English.

§ 29. The Icelandic, in its oldest form, is called Old Norse.

§ 30. The Icelandic, Feroic, Danish, and Swedish, are all derived from the Old Norse, and consequently all allied to each other.

§ 31. The Old Norse, the Icelandic, the Feroic, the Swedish, and the Danish, are much more closely allied to each other than they are to any German dialect. Hence they form a separate group, which is sometimes called the *Norse*, and sometimes the *Scandinavian* branch of languages.

The English language stands to the Anglo-Saxon in the relation of a derived language to a mother tongue, or (changing the expression) the English may be called the Anglo-Saxon in its *most modern* form; whilst the Anglo-Saxon may, with equal propriety, be called the English in its *most ancient* form. However, it is not so important to settle the particular mode of expressing the nature of this relation, as to become familiar with certain facts connected

with recent languages as compared with the older ones from which they originate ; facts which chiefly arise out of the tenses of the verbs, and the cases of the nouns.

§ 32. The Middle English has inflections which are wanting in the Modern ; and the Early English has inflections which are wanting in the Middle. The Semi-Saxon has inflections that are wanting in the Early English ; and the Anglo-Saxon has inflections which are wanting in the Semi-Saxon.

§ 33. The Middle Frisian has inflections which are wanting in the Modern ; and the Early Frisian has inflections which are wanting in the Middle.

§ 34. The earlier the stage of the Dutch language, the more numerous the inflections.

§ 35. The earlier the stage of the High German, the more numerous the inflections.

§ 36. The inflections of the Mæso-Gothic are more numerous than those of any of the allied languages.

§ 37. The earlier the stage of the Danish, the more numerous the inflections.

§ 38. The earlier the stage of the Swedish, the more numerous the inflections.

So much for the comparison between the different stages of one and the same language. It shows that the earlier the stage, the fuller the inflection ; the later the stage, the scantier the inflection ; in other words, it shows that as languages become modern they lose their inflections.

Now there is another view of this fact ; a view which we get when we compare allied languages that change with different degrees of rapidity. *E. g.*—

§ 39. The Danish language has changed more rapidly than the Swedish, and consequently has, at the present moment, fewer of its original inflections.

§ 40. The Swedish language has changed more rapidly than the Feroic, and consequently has, at the present moment, fewer of its original inflections.

§ 41. The Feroic has changed more rapidly than the Icelandic, and consequently has, at the present moment, fewer of its original inflections.

§ 42. The Icelandic has changed so slowly, that it retains almost all the original inflections of the Old Norse.

§ 43. In all the languages allied to the English, the earlier the stage, the more numerous are the inflections, and *vice versâ*.

MAP-WORK.

(*England.*)

Make a list of the names of places :—

- a. Beginning with *Curl*, *Skel*, *Skip*;
- b. Beginning or ending with *kirk*;
- c. Ending with *-by*;
- d. Ending with *-chester* (or *-cester*), and *-caster*.

Observe in what parts they are found most abundantly.

PART II.—GRAMMAR.

§ 44. *Orthoëpy* signifies the right *utterance* of words. It deals with language as it is *spoken*, and determines how a word is to be *pronounced*. *Orthography* signifies the right use of *letters*. It deals with language as it is *written*, and determines how words should be *spelt*.

All languages were spoken long before they were written; and, at the present moment, there are numerous forms of speech which have never been reduced to writing at all. Hence, letters come later than the sounds they express, and orthography is subordinate to orthoëpy.

But as a picture never exactly and perfectly represents the object from which it is taken, so the orthography of a language never exactly and perfectly represents the orthoëpy; in other words, there is always some difference between language as it is spoken and language as it is written. Sometimes there are more sounds than letters. Sometimes words change their pronunciation as they pass from one people or from one generation to another; whilst no corresponding change is made in the manner of writing them. Sometimes fresh sounds from other languages are introduced; and, as no fresh letters are brought to represent them, they must be represented, as they best may, by the letters already in use.

§ 45. There are forty elementary *sounds* in English, thirty-four of which are simple, and six compound.

§. <i>Vowels</i> .	1. The sound of the letter <i>a</i> in <i>father</i> .	}
"	2. " " " <i>a</i> " <i>fate</i> .	
"	3. " " " <i>a</i> " <i>fat</i> .	
"	4. " " " <i>e</i> " <i>bed</i> .	
"	5. " " " <i>e</i> " <i>glebe</i> .	
"	6. " " " <i>i</i> " <i>pin</i> .	
"	7. " " " <i>o</i> " <i>prove</i> .	
"	8. " " " <i>u</i> " <i>full</i> .	

ELEMENTARY SOUNDS OF THE ENGLISH LANGUAGE. 29

<i>Vowels.</i>	9.	The sound of the letters <i>aw</i> in <i>bawl</i> .	
"	10.	" " letter <i>o</i> " <i>note</i> .	}
"	11.	" " " <i>o</i> " <i>not</i> .	
"	12.	" " " <i>u</i> " <i>but</i> .	
<i>Semivowels.</i>	13.	" " " <i>w</i> " <i>well</i> .	}
"	14.	" " " <i>y</i> " <i>yet</i> .	
<i>Mutes.</i>	15.	" " " <i>p</i> " <i>pain</i> .	
"	16.	" " " <i>b</i> " <i>bane</i> .	}
"	17.	" " " <i>f</i> " <i>fane</i> .	
"	18.	" " " <i>v</i> " <i>vane</i> .	
"	19.	" " " <i>t</i> " <i>tin</i> .	}
"	20.	" " " <i>d</i> " <i>din</i> .	
"	21.	" " letters <i>th</i> " <i>thin</i> .	
"	22.	" " " <i>th</i> " <i>thine</i> .	}
"	23.	" " letter <i>k</i> " <i>kill</i> .	
"	24.	" " " <i>g</i> " <i>gun</i> .	
"	25.	" " " <i>s</i> " <i>seal</i> .	}
"	26.	" " " <i>z</i> " <i>zeal</i> .	
"	27.	" " letters <i>sh</i> " <i>shine</i> .	
"	28.	" " letter <i>z</i> " <i>azure</i> .	}
<i>Nasal.</i>	29.	" " letters <i>ng</i> " <i>king</i> .	
<i>Breathing.</i>	30.	" " letter <i>h</i> " <i>hot</i> .	
<i>Liquids.</i>	31.	" " " <i>l</i> " <i>low</i> .	}
"	32.	" " " <i>m</i> " <i>mow</i> .	
"	33.	" " " <i>n</i> " <i>no</i> .	
"	34.	" " " <i>r</i> " <i>row</i> .	}
<i>Diphthongs.</i>	35.	" " letters <i>ou</i> " <i>house</i> .	
"	36.	" " " <i>ew</i> " <i>new</i> .	
"	37.	" " letter <i>i</i> " <i>pine</i> .	}
"	38.	" " letters <i>oi</i> " <i>voice</i> .	

To these add, 39 and 40, the sounds of the letters *ch*, and *j*; as they are heard in words like *chest*, *child*, *cherry*, *jest*, *John*, &c.

The real sound in the first of these instances is that of *tsh*, or nearly so. Thus :—

Church might be spelt *tshurtsh*
Chide " *tshide*
Chirp " *tshirp*, &c.

In a few words this *-t* shows itself in the spelling. *Witch* = *female wizard* gives it; whereas *which*, the relative pronoun, is without it. It occurs, too, in *Dutch* as contrasted with *Duchy*; and *Pritchard* as compared with *Prichard* and *Richard*.

Again—the real sound of the *j* in *jest* is that of *dzh*, or nearly so : thus—

Join might be spelt *dzhoin*
Jump " *dzhump*
Jet " *dzhét*

In several words this *-d* shows itself in the spelling; *e.g.* in *judge* (*dzhudzh*), *grudge*, &c.

Such being the case it becomes clear that, for all the purposes of etymology, words ending in the sound of *ch*, are the same as words in *sh*, so that rules which apply to words like *lash*, apply also to words like *church*. This, if spelt phonetically, would be *tshurtsh*—or nearly so.

For these rules, however, to apply, the *ch* must have its usual power. When it represents the Greek χ , as in *monarch*, *patriarch*, *heresiarch*, &c., it is, to all intents and purposes, *k*.

Mutatis mutandis—what applies to *ch* and *sh*, applies to *j* and *zh*: though as *j* never appears at the end of words, and as *zh* is never written, the relations are not quite so clear.

The two sounds, taken together, are conveniently called *compound sibilants*; the *simple sibilants* being *s*, *sh*, *z*, and *zh* (French *j*). They are called sibilants from their hissing sound—*sibilans*, *sibilantis*, from *sibilo* = *I hiss*.

§ 46. Of the fourteen mutes, seven are surd, seven sonant.

Surds.

- | | | | |
|----|------------------|----------|-----------------------------|
| 1. | The sound of the | <i>p</i> | in <i>pain</i> . |
| 2. | — | — | <i>f</i> in <i>vane</i> . |
| 3. | — | — | <i>t</i> in <i>tin</i> . |
| 4. | — | — | <i>th</i> in <i>thin</i> . |
| 5. | — | — | <i>k</i> in <i>kill</i> . |
| 6. | — | — | <i>s</i> in <i>sign</i> . |
| 7. | — | — | <i>sh</i> in <i>shine</i> . |

Sonants.

- | | | | |
|----|------------------|----------|-----------------------------|
| 1. | The sound of the | <i>b</i> | in <i>bane</i> . |
| 2. | — | — | <i>v</i> in <i>vane</i> . |
| 3. | — | — | <i>d</i> in <i>dine</i> . |
| 4. | — | — | <i>th</i> in <i>thine</i> . |
| 5. | — | — | <i>g</i> in <i>gun</i> . |
| 6. | — | — | <i>z</i> in <i>zeal</i> . |
| 7. | — | — | <i>z</i> in <i>azure</i> . |

§ 47. Each surd corresponds with a sonant, and each sonant with a surd.

- | | | |
|---------------------------|----------------------|-----------------------------|
| <i>p</i> | is the surd sound of | <i>b</i> . |
| <i>f</i> | — | <i>v</i> . |
| <i>t</i> | — | <i>d</i> . |
| <i>th</i> in <i>thin</i> | — | <i>th</i> in <i>thine</i> . |
| <i>k</i> | — | <i>g</i> . |
| <i>s</i> | — | <i>z</i> . |
| <i>sh</i> in <i>shine</i> | — | <i>z</i> in <i>azure</i> . |

and, conversely,

<i>b</i> is the sonant sound of <i>p</i> .	
<i>v</i>	<i>f</i> .
<i>d</i>	<i>t</i> .
<i>th</i> in <i>thine</i>	<i>th</i> in <i>thin</i> .
<i>g</i>	<i>k</i> .
<i>z</i>	<i>s</i> .
<i>z</i> in <i>azure</i>	<i>sh</i> in <i>shine</i> .

Hence,

p is the surd equivalent of *b*.
b is the sonant of *p*.
f is the surd of *v*.
v is the sonant of *f*.
t is the surd of *d*.
d is the sonant of *t*.

and so on throughout.

§ 48. Two mutes, one of which is sonant, and the other surd, coming together in the same syllable, cannot be *pronounced*.

This may be understood by practising a few combinations according to the following table.

Sonant.				Surd.			
<i>p</i>	.	.	.	<i>b</i>	.	.	.
<i>t</i>	.	.	.	<i>d</i>	.	.	.
<i>k</i>	.	.	.	<i>g</i>	.	.	.
<i>s</i>	.	.	.	<i>z</i>	.	.	.
			<i>f</i>				<i>v</i>
			<i>th</i>				<i>th</i>
			—				—
			<i>sh</i>				<i>z</i> *

Now, taking whatever letter we choose from the one side of the line, and joining it with any one whatever from the other side of the line, we find the combination unpronounceable.

<i>abt,</i>	<i>avt,</i>	<i>abth,</i>	<i>arth.</i>
<i>agt,</i>	<i>agp,</i>	<i>agf,</i>	<i>ags.</i>
<i>apt,</i>	<i>afb,</i>	<i>apv,</i>	<i>afd.</i>
<i>atb,</i>	<i>akd,</i>	<i>akz,</i>	<i>akh.</i>
<i>asd,</i>	<i>ashd,</i>	<i>asg,</i>	<i>ashg, &c.</i>

Of course, combinations of this sort can be *written*, and they can be *spelt*; they cannot, however, be *pronounced*.

In order to become *pronounced*, a change must occur: one of the sounds must change its character, and so accommodate itself to the other. This change takes place in one of two ways; either the first of the two sounds takes the sonancy of the second, or else

* As the *s* in *azure*.

the second takes the sonancy of the first. Thus, *abt* becomes pronounceable either by *b* becoming *p*, or by *t* passing into *d*; in other words, it changes either into *apt* or into *abd*. So on with the rest.

<i>avt</i> becomes either <i>aft</i> , or <i>avd</i> .			
<i>abth</i>	„	„	<i>apth</i> , „ <i>abdh</i> .
<i>agt</i>	„	„	<i>akt</i> , „ <i>agd</i> .
<i>ags</i>	„	„	<i>aks</i> , „ <i>agz</i> .
<i>apd</i>	„	„	<i>apt</i> , „ <i>abd</i> .
<i>asd</i>	„	„	<i>ast</i> , „ <i>azd</i> .
<i>ashd</i>	„	„	<i>asht</i> , „ <i>azhd</i> .
<i>asg</i>	„	„	<i>ask</i> , „ <i>azg</i> .

This change is necessary and universal. It holds good not for the English alone, but for all languages. The only difference is that different languages change different letters; that is, one language accommodates the first letter to the second, and so turns *agt* into *akt*; whilst another accommodates the second letter to the first, changing *agt* into *agd*.

There is no fact that requires to be more familiarly known than this; since there are, at least, three formations in the English language where its influence is most important. These are the Possessive forms in *-s*, the Plurals in *-s*, the Preterites in *-d* and *-t*.

The *s* in the word *stags* is surd; the *g* in the word *stags* is sonant. Notwithstanding this, the combination *ags* exists. It exists, however, in the spelling only. In speaking, the *s* is sounded as *z*, and the word *stags* is pronounced *stagz*. Again, in words like *tossed*, *plucked*, *looked*, the *e* is omitted in pronunciation. Hence the words become *tossd*, *pluckd*, *lookd*; that is, the surd *d* comes in contact with the sonant *k* and *s*. Now, this combination exists in the spelling only; since the preterites of *pluck*, *look*, and *toss*, are in *speech*, pronounced *pluckt*, *lookt*, *tosst*.

§ 49. A surd mute immediately preceded by a sonant one, is changed into its surd equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *s* is added to any word ending in the sounds of *b*, *v*, *d*, *th*,* or *g*. In all such cases, *although the spelling remains unaltered, the sound is changed*. Thus,

<i>Slabs</i> from <i>slab</i> is pronounced <i>slabz</i> .			
<i>Slaves</i>	„	<i>slave</i>	„ „ <i>slāvz</i> .
<i>Lads</i>	„	<i>lad</i>	„ „ <i>ladz</i> .
<i>Stags</i>	„	<i>stag</i>	„ „ <i>stagz</i> .

* As in *thine*.

§ 50. A sonant mute immediately preceded by a surd, is changed into its surd equivalent.

The most important application of this rule is the change that takes place when the sound of the letter *d* is added to any word ending in the sound of *p*, *f*, *k*, or *s*; when

Stepped from *step* is pronounced *stept*.

Packed „ *pack* „ „ „ *packt*, &c.

§ 51. Two consonants with the same power, coming together in the same syllable, cannot be sounded.

This rule, like the one that precedes it, though a very important one, reads like a paradox. To all appearance, nothing is much commoner than a double consonant at the end of a syllable. Are there not such words as *miss*, *till*, *add*, *still*, *will*, and numerous others, in all of which the final consonants are both identical and doubled?

Such is undoubtedly the case; so that the objection, as far as it goes, is true. But it is not true that these double letters are *sounded*. It is only true that they are *written*. We have only to try to pronounce *bat't*, *sap'p*, &c., to see this. The writing is one thing, the utterance another. As far as mere *letters* go, we may accumulate any number of them; for it is evident that it is just as easy to write *tapp* as *tap*, *tapppp* as *tapp*, *tappppp* as *tapppp*, &c., so going on *ad infinitum*. Spell them, however, as we will, they are all *pronounced* alike. The final syllable in the preposition *un-til* is sounded like the verb *till*. The first syllable of *mis-place* is sounded like the single word *miss*. Between being *pitied* for one's misfortunes, and *pitted* against a rival, or with the small-pox, few make any difference of pronunciation.

So much for consonants coming together in the *same* syllable. Those that come together in *different* syllables are in a different condition. They *can* be sounded, though they are, by no means, common. They are found only in a certain class of words—and that class is a small one. It contains only compounds and derivatives, and not many of these. However, when one part of such a word *ends* with the same consonant with which the other begins, we have a true concurrence of like-sounding consonants.

Thus—let a substantive (*soul*) end in *-l*. Let it take the affix *-less*. The result is *soul-less*: a compound in which both the *l's* should be pronounced. In

Clay not dead but *soulless*,

Though no mortal man would choose thee,

An immortal *no less*

Deigns not to refuse thee.—BYRON.

it stands as a rhyme to *no less*. The rhyme, however, is an imperfect one.

Again—to an adjective ending in *-l*, add the common affix *-ly*. This gives, from

<i>whole</i>	<i>wholly.</i>
<i>full</i>	<i>fully.</i>

where, whatever the spelling may be, the sound, if accurately delivered, should give that of a double *l*.

Compounds like *book-case*, *seaport-town*, are of this kind.

If this is the case, *i. e.* if the *sounds* of a double consonant are so rare, why is it that the doubling of the *letters* is so common?

The doubling of the letter, when the sound itself is single, is entirely a point of spelling. We may call it an orthographical expedient. It serves to show that the vowel which precedes it is short. Write *pited*, and the chances are that a reader would sound it *pi-ted*. Write *pitted*, and the short sound of the *i* is ensured.

This expedient is an old one. It occurs, in Latin and Greek, in words like *terra* and *calassa*; where it is not likely that either the *r* or the *s* was actually doubled in sound. It occurs, with the exception of the Lithuanic (where it is studiously avoided), in most modern languages. It occurs in the Anglo-Saxon; and in a work of the thirteenth century, known as the *Ormulum*, it occurs not only as a matter of course in certain words of which the spelling was known, but as a systematic piece of improved orthography. The author writes thus:—

And whase wilenn shall þis boc,
 Effþ operr siþe writenn,
 Himm bidde icc patt hett write riht,
 Swa sum þiss boc himm tæcheþþ;
 All þwertt utt aftterr patt itt iss
 Upþo þiss firrste bisne,
 Wiþþ all swile rime als her iss sett,
 Wiþþ also fele wordess:
 And tatt he loke wel þat the
An boc-staff write twiggess,
 Eggwhær þær itt upþo þiss boc
 Is writenn o þat wise:
 Loke he well patt hett write swa,
 Forr he ne magg noht elless,
 On Englissh written riht te word:
 patt wite he wel to soþe.

§ 52. The letter *h*, preceded by a consonant in the same syllable, is never sounded.

If the previous notices have been read with due attention our remarks may be anticipated. We know what to expect. There

will be the difference between our spelling and our speaking; there will be the apparent exceptions like the *ph* in *Philip*, and the *th* in *thin*. They are all, however, orthographical expedients. A Greek wrote *-θιν* by means of the single letter *θ*. Between *Philip* and *flip* there is no difference of sound.

What happens when the consonant and *h* are in different syllables? *Mutatis mutandis* our remarks upon the double consonant apply here. In compound words where the latter element begins with *-h*, there is a true double sound, *e.g.* in *hap-hazard*, *ink-horn*, *nut-hook*, *with-hold*, *fool-hardy*, *un-hinge*, &c. In words of this kind the *h* is sounded, but not in words like *philosophy*, *thin*, and *shine*.

§ 53. The number of the letters in the English alphabet is twenty-six.

It is not thought necessary to give the details of the English A B C, nor yet the division of the *letters* into vowels, consonants, &c. or the like. It is not in the *alphabet* that questions of this kind are best studied. Their proper place is the Table of Sounds.

It is clear, however, from what has preceded, that the English alphabet is by no means perfect. The very fact of there being forty sounds to twenty-six letters is enough to prove this. So is the existence of orthographical expedients. It is clear, too, that, in many cases, the spelling does anything but coincide with the pronunciation; in other words, that there is an antagonism between the orthography and the orthoëpy.

§ 54. *C*, *Q*, and *X* are *Superfluous*.

C has two sounds; its sound in the word *city*, and its sound in the word *cat*. The first may be represented by *s* (*sity*), and the second by *k* (*kut*).

Q has the same sound as *kw*, so that *queen* may be spelt *kween*.

X has two sounds; its sound in the word *explain*, and its sound in the word *exist*. The first may be represented by *ks* (*eksplain*), and the second by *gz* (*egzist*).

§ 55. The *ch* in *chest* has a double, or compound sound, and is expressed, accordingly, by a combination of letters. The *j* in *jest* is equally compound as a sound, but is not expressed by an equally compound sign. On the contrary, it is spelt like a simple single sound, by the simple single sign *j*. This is an instance of Inconsistency.

36 IMPERFECTIONS OF THE ENGLISH ALPHABET.

§ 56. The sound of the *ee* in *feet* is erroneously considered to be the long sound of the *e* in *bed*; whereas it is the long sound of the *i* in *pit*.

§ 57. The *i* in *bite* is erroneously considered to be the long sound of the *i* in *pit*; whereas it is a diphthongal sound.

§ 58. The *ou* in *house* and the *oi* in *oil* are erroneously looked upon as the compounds of *o* and *i* and of *o* and *u* respectively; whereas the latter elements of them are not *i* and *u*, but *y* and *w*.

§ 59. The *th* in *thin* and the *th* in *thine* are erroneously dealt with as one and the same sound; whereas they are sounds specifically distinct.

§ 60. The *ch* in *chest* is erroneously dealt with as a modification of *c*; whereas its elements are *t* and *sh*. These are instances of actual Error as to the nature and relation of articulate sounds.

§ 61. Two identical vowels in the same syllable may show that the syllable in which they occur is long—*feet*, *cool*.

§ 62. Two *different* vowels in the same syllable may do the same—*plain*, *main*.

§ 63. The addition of the *e* mute may do the same—*plane*, *mane*.

These are instances of orthographical expedients. Assuredly the English alphabet, along with its application to the English orthography, is far from perfect. On the other hand, some of its deficiencies may be accounted for, and some (perhaps) excused.

The primary object of an alphabet is, of course, to represent the sounds of a language. But besides this, there are in most languages one or more secondary objects besides. Thus,

If we looked to the *sound* only, *city* would be spelt with an *s* (*sity*). The word, however, is derived from the Latin, where it is spelt with a *c* (*civitas*). To change this *c* into *s* conceals the origin and history of the word. For this reason it is retained, although,

IMPERFECTIONS OF THE ENGLISH ALPHABET. 37

as far as the mere expression of the sound is concerned, it is a superfluity. The secondary object in this case is an *etymology*.

On the other hand, there is a second principle—*ob differentiam*. When the word *main* (as in *mainland*) is spelt by means of *ai*, whilst *mane* (as of a horse) is spelt by means of *a - e*, a distinction is drawn in the spelling which has no existence in the pronunciation, and this difference guards against an ambiguity in language.

But this is not all. In considering its deficiencies, no alphabet should be criticized without a reference to its history.

The following sounds are wanting both in French and German, whilst they occur in English:—

The *th* in *then*.
 „ *th* in *thine*.
 „ *j* in *judge*.
 „ *ch* in *church*.
 „ *u* in *duck*.
 „ *w* in *will*.

Meanwhile, the following are wanting in English, whilst they occur both in German and French:—

The *u* in *lune*.^{*}
 „ *eu* in *neuf*.[†]

Hence it appears that an alphabet may be very well adapted for one language, without being so well suited to another.

Nearly all the alphabets of Europe are derived from the Latin.

The English alphabet is founded upon the alphabet of the Anglo-Saxons.

The alphabet of the Anglo-Saxons was derived from the Latin alphabet.

In applying the Latin alphabet to the Anglo-Saxon language, the accommodation, without being particularly faulty, was imperfect.

In applying the Anglo-Saxon alphabet to the English, the accommodation was not only imperfect, but faulty.

This arose chiefly from the influence of the Norman Conquest.

The Norman alphabet, although (like the Anglo-Saxon) it was derived from the Latin, was accommodated to a different language; so that the Anglo-Norman and the Anglo-Saxon principles of spelling were conflicting.

The Anglo-Saxon language had a simple single sign for the simple single sound of the *th* in *thin* (*þ*). This became lost after the Conquest.

The Anglo-Saxon had a simple single sign for the simple single sound of the *th* in *thine* (*ð*). This also became lost after the Conquest.

* In German, spelt *ü*.

† In German, spelt *ö*.

The Anglo-Saxon language spelt words beginning with *ch*, by means of *ce*. The Anglo-Norman spelt them by means of *ch*—*Chester, Ceaster*.

Other details could be added, but these are sufficient to show that the imperfections of the English alphabet are not things that have been adopted from choice, but that they are, to a certain extent, the natural results from the history of the language.

ACCENT.

§ 64. Certain differences of sound are called *accents*, and the marks that indicate them are called *accents* also.

To understand the nature of *accents*, the following sentences should be read aloud, and particular attention should be directed to the words in *italics*, as well as to the marks over them. If this be done, it will be observed that in each pair of sentences the same word occurs twice; but it will also be noticed that there is a difference in the pronunciation. The first time that each word occurs, the accent is on the first syllable; the second time it occurs, it is on the last. Furthermore, the word that is accented on the first syllable is a noun; the word that is accented on the second is a verb. When the difference between the nouns and verbs has been explained, the importance of this change of accent will appear. It will then be seen that certain nouns may be converted into verbs, simply by transposing the accent.

1. The *éxports* from London are very great; the *ímports* to London are very great also. 2. America *expórts* corn and *ímports* cloth.

1. Honey is an *éxtract* from flowers. 2. You cannot *extráct* honey from all flowers.

1. I have *fréquent* opportunities of visiting home. 2. I *fre-quent* the playground.

1. This is the *óbject*. 2. I hope you do not *objéct*.

1. These *pérfumes* are agreeable. 2. The flower *perfúmes* the air.

1. This is a *présent*. 2. I *présent* you with this.

1. This is the *próduce* of the farm. 2. Few farms *prodúce* more.

1. I have a *próject* on my mind. 2. The walls *projéct*.

1. The *rébels* are in danger. 2. He is a bad man who *rebéls*.

1. Take a *survey* of the world at large. 2. *Survéy* the world at large.

1. I am in a state of *tórmént*. 2. This *tórménts* me.

1. He is an *ábsent* man. 2. He is going to *absént* himself.

1. I am going to a *concert*. 2. He is going to *concert* a plan with me.

1. This is bad *conduct*. 2. I hope that I shall *conduct* myself well.

1. Berwick-upon-Tweed is upon the *confines* of England and Scotland. 2. He *confines* himself to his studies.

1. There is a *contract* between us. 2. All things *contract* under the influence of cold.

To these instances add the following:—

<i>Nouns.</i>	<i>Verbs.</i>	<i>Nouns.</i>	<i>Verbs.</i>
abstract	abstráct.	déscant	descánt.
accent	accént.	dígest	digést.
affix	affix.	éssay	essáy.
augment	augmént.	férment	fermént.
colléague	colléague.	fréquent	frequent.
compáct	compáct.	incense	incénse.
compóund	compóund.	insult	insúlt.
compres	compréss.	pérmit	permit.
cóncrete	concréte.	préfix	prefix.
cónflict	conflict.	présage	preságe.
cónserve	consérve.	prótest	protést.
cónsort	consórt.	récord	recórd.
cóntrast	contrást.	réfuse	refúse.
cónverse	convérsé.	súbject	subjéct.
cónvert	convért.	tránsfer	transfér.
désert	desért.	tránsport	transpórt.

Words accented on the last syllable.—*Brigáde, préténce, harpoón, relière, detér, assúme, besóught, beréft, befóre, abroáð, abbé, abstrúse, intermíx, superádd, cavalíer, &c.*

Words accented on the last syllable but one.—*An'chor, ar'gue, hásten, fáther, fózes, smítting, húsbánd, márkét, vápour, báre-foot, disáble, terrífic, &c.*

Words accented on the last syllable but two.—*Régular, an'ti-dote, fortify, suscéptible, incontróvertible, &c.*

Words accented on the last syllable but three (rare).—*Régulating, tálkatíreness, ábsolutely, láminary, inévitable, &c.*

The *accent* of words may be expressed in English on a principle like that whereon the *quantities* of words are expressed in Latin and Greek. Thus, if for every accented syllable we write *a*, and, for every unaccented one, *x*—

Words like	<i>brigáde, &c.,</i>	become	<i>x a</i>
„ „	<i>ánchor</i>	„	<i>a x</i>
„ „	<i>régular</i>	„	<i>a x x</i>
„ „	<i>disáble</i>	„	<i>x a x</i>
„ „	<i>cavalíer</i>	„	<i>x x a</i>
„ „	<i>régulating</i>	„	<i>a x x x</i>

QUANTITY.

By comparing the *a* in *fate* with the *a* in *fat*, we perceive a likeness and a difference. The likeness consists in both sounds having the character of *a*; the difference in the unequal length of the two. In *fate* the vowel is pronounced slowly, so that the time taken up in the utterance is, comparatively speaking, *long*. In *fat* the vowel is pronounced less slowly, so that the time taken up in the utterance is, comparatively speaking, *short*.

Long Vowels.		Short Vowels.	
<i>a</i>	in <i>father</i>	<i>a</i>	in <i>fat</i>
<i>ee</i>	in <i>fate</i>	<i>i</i>	in <i>pit</i>
<i>oo</i>	in <i>feet</i>	<i>u</i>	in <i>bull</i>
<i>aw</i>	in <i>cool</i>	<i>o</i>	in <i>not</i>
<i>o</i>	in <i>bawl</i>	<i>u</i>	in <i>but</i>
.	.	.	.
.	.	.	.

The difference between long and short sounds is expressed by the marks - and '.

Long.	Short.	Long.	Short.
bāte	bāt	feēt	fit
pāte	pāt	beāt	bit
hāte	hāt	peāt	pīt
strāit	sād	coōl	būll
gāte	glād	poōl	pūll

§ 65. In every syllable there must be one vowel sound. In no syllable can there be more than one.

These two facts taken together show that the vowel is the essential part of the syllable. The application of this fact will appear within a few sentences. At present it is necessary to inquire into the length of syllables.

The syllable *men* and the syllable *mend* are of different lengths. The latter is longer than the former by a sound, *i. e.* by the sound expressed by the letter *d*. In both syllables, however, the vowel is the same, and consequently of the same quantity. Thus we see that, as far as the vowel, *taken by itself*, is concerned, the two syllables are of the same length; whilst they are of different lengths if the vowel be considered along with the consonants that follow it (*n, d*).

Again, the syllable *seen* and the syllable *see* are of different lengths. The latter is shorter than the former by a sound, *i. e.* by the sound expressed by the letter *n*. In both syllables, however, the vowel is the same, and consequently of the same quantity. Thus we see that, as far as the vowel *taken by itself* is concerned, the two syllables are of the same quantity; whilst they are of

different quantities, if the vowel be *considered along with the consonant or consonants that follow it*.

Hence there are two ways of determining the quantity of a syllable.

1st, By the *vowel*.—In this case short vowels form short syllables, even though the number of consonants that follow them be great ; and long vowels form long syllables, even though few or no consonants follow.

2nd, By the *vowel and consonant or consonants* taken together.—In this case short vowels constitute long syllables when followed by a number of consonants, and long vowels constitute short syllables when followed by few or no consonants.

In the English language it is the former measure that is adopted ; that is, the quantity of the vowel determines the quantity of the syllable.

ETYMOLOGY.

§ 66. ETYMOLOGY exhibits and explains the changes of form which words undergo.

GENERAL VIEW OF COMPOSITION AND
DERIVATION.

§ 67. Changes are effected by either Composition or Derivation.

§ 68. When two or more *separate words* are joined together, the result is a *compound*; as, *rose-tree, gentleman, midshipman.*

It is sometimes difficult to determine whether a word be really compound, *i. e.* whether it be not *two* words. In this case the accent helps us. When it lies equally on each we have *two* words. Where one is more strongly accented than the other we have a compound.

All blue bells are not bluebells.

All black birds are not blackbirds.

§ 69. When a word is changed by the *addition of some new sound*, or by the *change of one previously existing*, it is said to be *derived*.

hunt-er	from	hunt	gos-ling	from	goose
gird-le	„	gird	drunk-ard	„	drunk
wood-en	„	wood	east-ern	„	east
shad-ow	„	shade	good-ness	„	good
thrif-t	„	thrive	spin-ster	„	spin, &c.

A little consideration shows that this list could easily be enlarged. At present, however, it is enough to show that, whilst Composition consists in the addition of *one whole word to another whole word*, Derivation consists in the addition of *parts of words to whole ones*.

Certain Derivations are called Inflections. They constitute

what is called the Accidents of the Noun and Verb. The full meaning of this will be seen as we proceed. Meanwhile we may state that—

1. The Inflection of a Noun is called its Declension ; Nouns being *Declined*.

2. The Inflection of a Verb is called its Conjugation ; Verbs being *Conjugated*.

PRELIMINARY LOGIC.—PROPOSITIONS.

However, before these and similar terms can be thoroughly understood, it is necessary to be familiar with certain preliminary facts connected with the structure of *Propositions* and the nature of *Names*. It is most especially necessary to be acquainted with the nature and structure of Propositions ; inasmuch as nine hundred and ninety-nine thousandths, at least, of the ordinary discourse of mankind consists of them. Every sentence contains one : many sentences contain more than one. Indeed, it is not too much to say, that where there is no proposition there is no sentence. A few combinations of words, no doubt, are to be found, which fail to deliver a proposition. They are, however, very few. In the so-called Interjections, words like *oh*, *ah*, *pish*, &c., there is none. Neither is there a sentence. In broken and incomplete utterances, there is neither a full sentence nor a proposition ; and in the case of the Conjunctions there is and there is not a proposition. Upon this, however, more will appear in the sequel. At present, it is enough to say, that combinations of words which fail to deliver a proposition are extremely rare ; and that, as a general rule, discourse consists of propositions, and of nothing but propositions. *Man is mortal*,—*Summer is pleasant*,—*Winter is cold*,—*Life is short*,—*Art is long*,—*Fire is hot*,—*Iron is useful*,—*Bread is cheap*, to which may be added innumerable others, are all propositions. Moreover, they are all propositions of one sort, and that of the simplest.

For the sake of ascertaining the parts of which propositions consist, let us take two persons talking together.

It is certain that they talk about something,—*e. g. the weather*.

It is also certain that they say something about something,—*e. g. they say of the weather that it is hot*, or *that it is not hot*.

One may assert that it is *hot*. In this case the subject spoken of is *the weather*, concerning which there is a fact affirmed, *viz. that it is hot*.

The other may assert that it is *not hot* ; in which case the subject spoken of is *the weather*, concerning which a fact is *denied*, *viz. the fact of its being hot*.

This gives us two *somethings*—the *something* spoken about, and the *something* said concerning it. Thus, in the proposition *man is*

mortal, the quality, property, or attribute, expressed by the word *mortal* is affirmed concerning the being *man*; so that *man* is one part of the proposition, *mortal* another.

Again,—in the proposition *ice is not hot*, the property, quality, or attribute, expressed by the word *hot* is denied of *ice*. *Ice*, therefore, is one part of the proposition, *hot* another.

Summer is pleasant,
Winter is cold,
Life is short,
Iron is useful,
Bread is cheap;

or,

Summer is *not* pleasant,
Winter is *not* cold,
Life is *not* short,
Iron is *not* useful,
Bread is *not* cheap,

are all examples of the same kind.

There must be something the name of which answers to the question *What are you talking about?*

And, when that is answered, there must also be another something the name of which answers to the question *What do you say about it?*

Thus,—

Q. *What do you talk about?*

A. *The weather.*

Q. *What did you say about it?*

A. *That it was hot.*

or,

A. *That it was not hot.*

To say *summer is—, winter is—, life is—, &c.*, is to combine words to no purpose. The combination conveys no meaning.

To say—*is pleasant,—is cold,—is short, &c.*, is also to combine words to no purpose. The combination conveys no meaning.

But, further, to say *summer—pleasant, winter—cold, life—short*, is to combine words to no purpose. The combination conveys no meaning. This shows that there are *three* parts in a proposition.

Each of the above-mentioned expressions is imperfect, and it may be seen how it is imperfect.

In the expression *summer is—*, we have the name (*summer*) denoting the object concerning which we affirm something; and we have also the word denoting the existence of an affirmation (*is*). What, however, that affirmation is, is unexplained.

In the expression *is pleasant—*, we find what was wanted in the

previous one, *viz.* an affirmation concerning something. The name, however, of this *something* is wanting.

Lastly, in the expression *summer—pleasant*, although we find both the name of an object (*summer*), and the name of a property, quality, or attribute (*pleasant*), we find no word or sign by which we can tell whether this property, quality, or attribute of *pleasantness* belongs or does not belong to *summer*; in other words, there is nothing to show whether the quality expressed by the word *pleasant* is denied or affirmed of the word *summer*. Hence, every proposition consists of three parts.

§ 70. Speech consists of (1) Commands, (2) Questions, and (3) Assertions or Statements. The combination of words by which these are effected is called a Proposition.

§ 71. Propositions which convey Commands are called Imperative; as, *do this—do not delay—walk*.

§ 72. Propositions which convey Questions are called Interrogative; as, *what is this?—who are you?—is it here?*

§ 73. Propositions which convey Statements or Assertions are called Declaratory; as, *summer is coming—I am here—this is he*. Declaratory Propositions are the commonest in discourse.

§ 74. In respect of their structure, Propositions consist of Terms and Copulas.

§ 75. Terms are of two kinds, Subjects and Predicates.

§ 76. The Subject is the Term by which we express the person or thing concerning which the statement is made or the question asked.

§ 77. The Predicate is the Term by which we express what we declare, ask, or command.

There is no Subject without its corresponding Predicate; no Predicate without its corresponding Subject; and without both a Subject and a Predicate there is no such thing as a Proposition.

Without Propositions there are no Questions, Commands, or

Declarations ; and without Questions, Commands, or Declarations, there would scarcely be such a thing as Language. The little which there would be would consist merely of exclamations like *Oh! Ah! Pish, &c.*

§ 78. In Declaratory Propositions the Subject precedes the Predicate. We say, *fire is hot*, rather than *hot is fire*.

§ 79. In Interrogative Propositions the Predicate precedes the Subject ; as *what is this?* rather than *this is what?*

§ 80. In Imperative Propositions the name of the Subject is usually suppressed ; *e. g.* we say, *shut the door*, instead of *shut thou the door*. No difficulty, however, arises from the suppression, since the person spoken to is the Subject.

The previous Propositions are *purely* Declaratory, *purely* Interrogative, and *purely* Imperative. In the following the import is mixed :—

1.

May you be happy.

Subject—*You*.

Copula—*be*.

Predicate—*happy*.

Sentences of this kind are called Optative. By more than one good authority, they are placed in a class by themselves as a third species of Proposition. And it cannot be denied that they are expressions of a peculiar character.

Would I could.

This is, also, Optative, meaning *I wish I could* ; or, more fully,

I wish

that

I could.

Such being the case, we have two propositions conveyed by three words. There is the omission of the conjunction *that* ; and (more remarkable) there is that of the Personal Pronoun as well.

2.

How well you look.

Subject—*You*.

Predicate—*look*.

Copula—involved in Predicate.

Sentences of this kind convey an exclamation of surprise, and have been called Exclamatory.

Optative Propositions are, to a certain extent, Imperative, and, to a certain extent, Declaratory. In expressions like

May you be happy,

change the place of *may* and *you*, and the result is an ordinary assertion,

You may be happy.

On the other hand,

You be happy,

is a command. There is no command, however, without a real or supposed wish on the part of the speaker.

Exclamatory Propositions are, to a certain extent, Interrogative, and, to a certain extent, Declaratory.

3.

In expressions like

How well you look,

change the place of the essential parts, and the result is an ordinary assertion,

You look well.

Meanwhile, *how* indicates the degree or extent of your well-looking. But it only *indicates* it. The degree itself is undefined; and (as such) the possible object of a question; for

How do you look?

is an actual Interrogation.

§ 81. Different words constitute different parts of a proposition.

§ 82. *Sun, winter, bright, cold, &c.*, can, *by themselves and without the addition of any other word*, constitute terms.

§ 83. *A, an, the, brightly, from, and, &c.*, can only form *parts of terms*. We can say, *the fire is bright*. We can not say, *the is bright, fire is the, &c.*

§ 84. Other words are capable of forming, *by themselves and without the addition of any other word*, terms, and something more, *e. g.* water boils. Here

boils = *is boiling*, and serves for predicate and copula as well.

§ 85. Others, without entering into any *single* term, or proposition, may stand between *two*.

All men are black *or* white.

The water is boiling,
because

The fire is blazing.

§ 86. Others, like *oh*, *pish*, *ah*, may exist without forming, or helping to form, or connecting propositions at all. The class, however, to which these and their like belong is not very important.

The following words, amongst many others, are capable of forming, by themselves, Subjects:—

man	bow	wealth
mother	fishing-rod	length
daughter	hunter	fire
horse	shooter	water
dog	book	soul
ox	pen	atmosphere
ass	ink	firmament
bird	virtue	sky
egg	vice	essence.

The following words, amongst many others, are capable of forming, by themselves, Predicates:—

good	deep	shooting
great	happy	laughing
red	womanly	conquered
hot	fatherlike	moved
cold	bodily	beaten
weak	atmospheric	drifted
strong	essential	sifted.

The following words, amongst others, are capable of forming, by themselves, both a Predicate and a Copula, at once:—

eat	teach	shoot
die	petrify	laugh
see	sigh	murmur
hear	hunt	astonish
speak	fish	pine
hunger	impeach	beat.

Of the following words not one can form a term by itself; that is, not one of them can be either Subject, Predicate, or Copula, so long as it stands alone. No one says *wisely is good*, *from is black*, *man is wisely*.

wisely	then	in
justly	to-morrow	over
slowly	of	through
once	for	near
twice	by	on
thrice	with	about, &c.

NAMES.

§ 87. *Substance and Attribute—Abstract and Concrete.*—We now come to four terms, that mutually illustrate each other. They run in pairs, (1 and 2) *Substance and Attribute*; (3 and 4) *Abstract and Concrete*.

Let us take, in the way of illustration, an orange. It strikes our senses. We see that it is more or less *round*, that it is more or less *yellow*, that it is more or less *smooth*. Our *eyes* tell us all this. They tell a great deal more; but this it is unnecessary to enlarge on. By our *ears*, we detect a sound if we rub the skin with our fingers. We *smell* it and find a peculiar and not unpleasant aroma. We *taste* it and are gratified by a not unpleasant flavour. We *feel* that it is elastic, or endowed with the attribute of elasticity. We feel, too, that it has a certain figure and size. We feel, too, that it has a certain weight. On the strength of all this we say that an orange is *round*, *yellow*, *smooth*, *capable of exciting sounds*, *fragrant*, *sapid*, *elastic*, &c., and when we say that an orange is this, we *attribute* to it certain properties, or qualities. What are they? We do not say that an orange *has the property of round*, *yellow*, *smooth*, &c. On the contrary, we say that it has the property of *round-ness*, *yellow-ness*, *smooth-ness*, &c.

So much for the attributes of an orange; at least, for some of them. The attributes of a *guinea*, a *loaf*, a *man*, a *fish*, or anything else, may be considered in the same way. They are, of course, when taken altogether, different from those of an orange. The principle, however, of considering them is the same.

And now, let us divest the orange of all its attributes *without supplying it with new ones*. Take away its original colour without

replacing it by any fresh one. Let it lose its softness without becoming hard, its roundness without becoming of any other form. Annihilate its weight, taste, and smell. Let it have no means of appealing to eye, ear, taste, smell, or touch, so that it become, at one and the same time, impalpable, invisible, imperceptible. What will it be then? Will it be anything at all? What becomes of the attributes? What becomes of the orange? Is it annihilated by the abstraction of its attributes, one and all? Few are prepared to say *yes* to this question. Few divest themselves of the notion that sensible, and material, objects are nothing more than the combination of certain properties, qualities, and attributes, each and all of which may be removed in such a way as to leave an absolute nothing. We rather imagine that, where there are certain attributes in union, there is a certain link which connects them; a basis or foundation which supports them; a basis or foundation different from the attributes themselves,—something, which they are not, but something upon which they rest. This *something* supports them. This *something* stands under them. This *something* is the *sub-stance*, or *under-standing*, of objects, as opposed to, and contrasted with, their *attributes*.

Concrete terms are the names of Substances; whilst Abstract terms are the names of Attributes; *e. g.* :—

ABSTRACT.

Brightness,
Heat,
Light,
Mortality,
Vitality,
Animality,
Solidity,
Resistance,
Fluidity, &c.

are Attributes of the
Substances

CONCRETE.

Sun.
Fire.
Spark.
Animal.
Man.
Horse.
Wood.
Stone.
Water, &c.

Vice versd.

CONCRETE.

Sun,
Moon,
Stars, &c.
Man,
Horse, &c.

are Substances with the
Attributes

ABSTRACT.

Brightness.
Heat.
Warmth.
Mortality.
Animality.

§ 88. Besides Abstract or Concrete, Names are Invariable or Variable.

Words like *stone*, *tree*, *man*, &c., denote certain objects which constitute a class, including an indefinite number of individuals.

To any of these the name may apply. It cannot, however, apply to an object belonging to a different class. It is nonsense to call a *tree* a *stone*, or a *stone* a *tree*. Each name applies to the individuals of a certain group, and, as it cannot be applied otherwise, it is an *invariable* name.

All names, however, are not invariable. The word *I*, for instance, is *variable*. It changes its meaning with the person speaking. When William says *I*, it means William; when John says *I*, it means John. So, again with *you*—it denotes the person to whom I happen to be speaking at the moment: but the next moment I may alter its meaning by speaking to some one else. The same applies to *that*, *this*, *these*, and several other words.

If a *mother* say *I*, it means a *mother* and a *female*; if a *father* say *I*, it means a *father* and a *male*. Even if an inanimate object be personified, and be supposed to speak about itself and to say *I*, it means that inanimate object. It denotes the speaker, whoever he may be; but it is not the invariable name of any speaker whatever. Or, it denotes the object spoken of, whatever it may be; but it is not the invariable name of any object whatever. The word *this* means a *table*, when the speaker is talking of *tables*, a *dog* when he is talking of *dogs*, &c.

PARSING—GRAMMATICAL AND LOGICAL.

§ 89. *Parsing* is of two kinds, Grammatical and Logical.

§ 90. *Grammatical* Parsing deals with the words which constitute sentences, as so many Nouns, Pronouns, Verbs, Participles, and the like; taking cognizance of them as *Parts of Speech*. Hence, such a sentence as

Man is mortal,

consists of (1) *man*, a Substantive in the Nominative Case and the Singular Number; (2) *is*, a Verb in the third person of the Singular Number, of the Present Tense, of the Indicative Mood; and (3) *mortal*, an Adjective.

In many instances, Grammatical Parsing is carried further. This may be seen in words like *hunter's*, *gifts*, *sparkling*, &c., &c. In each of these there are three elements; the words being divided thus, *hunt-er's*, *gif-t-s*, *spark-l-ing*.

The last is an *Inflection*—the *'s* in *hunter's* being the sign of the Possessive Case ; the *s* in *gift-s* being that of the Plural Number ; the *ing* in *spark-l-ing* that of the Present Participle.

These being taken away, there remain *hunt-er*, *gif-t*, and *spark-le*; words which carry with them no signs of Case, Tense, or the like. On the contrary, they are words to which such signs may be attached. Many grammarians call them crude forms. The present writer prefers to call them *themes*—a theme being a word capable of inflection, but not inflected.

The themes themselves, however, may be secondary forms. They are so in the instances just given. *Hunt-er* is derived from *hunt*; *gif-t* from *give*; *spark-le* from *spark*. It is possible that these words may themselves be derivatives also ; but until they are shown to be so, they are treated as *roots*, i. e. as words from which themes and inflections may be derived, but which are themselves ultimate forms.

As a general rule we stop at the root. If it were not so, we could scarcely call it the ultimate form. The root itself, however, may occur in an older stage of the language than the one under notice ; or it may occur in some allied language ; or it may occur in a different form ; or with a modification of sense. In cases, however, like these, we have a question for the advanced student ; for the comparative philologue rather than for the beginner.

PRACTICE.

1.

It is an ancient mariner,
And he stoppeth one of three :
By thy long grey beard and glittering eye,
Now wherefore stops't thou me ?

2.

The bridegroom's doors are open wide,
And I am next of kin ;
The feast is set ; the guests are met ;
Mays't hear the merry din.

COLERIDGE.—*Ancient Mariner*.

It is the Nominative, Singular, Neuter of *he*, a Pronoun originally demonstrative, but now used personally. *He* originally meant *that person*. The neuter was formed by adding *-t* ; so that *hi-t* meant *that thing*. In the modern language the initial *h* is lost. The A. S. form, however, was *hit*. The inflection *-t* is the same as the *-d* in the Latin *id*. Compare,

LATIN—*is*, *ea*, *id*.
A. S.—*he*, *heo*, *hit*.

The root is *e* or *i*, either alone or preceded by a breathing.

Is—Third, Singular, Present. The root is a very old one, being found not only in all the German tongues, but also in the Latin, Greek, Sanskrit, Lithuanic, and Slavonic.—See § 158.

An—Indefinite Article. Originally the Numeral *one*. Root old, being found in the Latin *un-us*, Greek *iv*, Lithuanic, *ven-s*, &c.

Ancient—Adjective: a word derived from the French.

Mariner—Substantive. The root is *m-r* = *sea*.

And—Conjunction.

He—See *it*.

Stoppeth—Third, Singular, Present, Indicative, from *stop*. Rhetorical, poetic, archaic, rather than modern or colloquial in form. The ordinary word is *stop-s*. The *-eth*, or *-s*, is an inflection. *Stop* is the theme, and (probably) the root also.

One—Numeral.—See *an*.

Of—Preposition.

Three—Numeral. The root is common to the Latin, Greek, and other languages—*tres*, *treis*, &c.

By—Preposition.

Thy—Possessive Case of *thou*, Pronoun of the second person. It corresponds with the Latin *tui*, not with *tuus*, *tua*, *tuum*. Hence, *thy long beard* = *tui longa barba* = *the long beard of you*.

Grey—Adjective.

Beard—Substantive.

And—Conjunction.

Glittering—Participle Present, from *glitter* (theme). Root *glit*. Though this word is not known to occur, its existence is inferred from the derivational character of the *-er*.

Eye—Substantive.—Comparative philology tells us that the *-y* represents a *-g*. The A. S. form was *éage*: the German is *auge*. This is the Latin *oc-ul-us* (*oculus*)—where *-us* is the inflection; *-ul*, the theme (or crude form); and *oc*- the root.

Now—Adverb.

Wherefore—A Conjunction. A compound word = *where* + *for*. Originally *where* was the Dative Singular Feminine of *who*; *-re* being an inflection. The *wh-* is the *qu* in the Latin *qui*, the *k* in the Greek *κ-αις*, *κ-αρες*, &c., the root being one of the oldest in the language.

Stoppeth—See *stoppeth*. The *-st* is the sign of the Second person Singular, and an inflection.

Thou—Nominative Singular—See *Thy*. The root a very old one, = the *tu* in Latin and other languages.

Me—Pronoun of the First Person, truly Personal—Accusative Case. Root old. Compare *me* in the Latin and other languages.

The—Definite Article. Same root as in *th-is*, *th-at*, &c.

Bridegroom's—Possessive Case, Singular Number of *bridegroom*, a Substantive.

Doors—Nominative Plural from *door*, a Substantive. Theme *door*. Root *d-r*, an old one, being the Greek *θυρ-α*, the Latin *for-es*. The *-s* in *doors* is inflectional.

Are—Third plural present, from root of *am* and *is*.

Open—In form a Participle from *ope*; in sense an Adjective.

Wide—Adjective.

And—Conjunction.

I—Pronoun of Third Person, truly Personal, Uninflected; inasmuch as *me*, *my*, &c., have no etymological connection with it. A modified form of a root ending in the sound of *-g* or *-k*; being in A. S. *ic*, in Latin and Greek *eg-o*, and *ηγ-ω*.

Am—See *are* and *is*.

Next—Adjective in the Superlative Degree; from *nigh*.

Kin—Substantive. A very old root; being the *gen-* in the Latin *gen-us*, and Greek *γεν-ος*.

The—Definite Article. Undeclined.

Feast—Substantive.

Is—See above.

Set—Past Participle, from *set*.

Guests—Nominative Plural. The *-s* is an inflection, *guest* being the theme or crude form.

Met—Past Participle from *meet*.

Mayest—Second Singular, from *may*. The *-y-* represents *-a-*, *-g-*, the A. S. forms being *mag*. The root is the *mag* in the Latin *mag-nus*, and denotes power. The full construction would be *thou mayest*. The Personal Pronoun, however, is omitted.

Hear—Infinitive Verb—not preceded by *to*.

Merry—Adjective root *m-r*,—as is shown by the form *mir-th*. The *-y* represents an A. S. *ig*—See p. 92.

Din—Substantive.

§ 91. *Logical* Parsing deals with the words which constitute propositions as Terms and Copulas; taking cognizance of them as Subjects or Predicates, or as parts thereof. Under this view the sentence

Man is mortal,

contains

Man Subject.

Mortal Predicate.

Is Copula.

PARTS OF SPEECH.

§ 92. The place that a word takes in a proposition, combined with the principle on which it takes it, determines the class to which a word belongs as a part of speech, *i. e.* as a Substantive, Adjective, Verb, Conjunction, and the like.

The words in italics are important. Although position itself is generally sufficient to determine the character of a word, it is not so *always*. The words *I* and *father* can equally, by themselves and without the addition of any other word, constitute either subject or predicates, as (1) *I am coming—it is I.* (2) *Father is coming—it is father.* Yet *I* is a pronoun, whereas *father* is a substantive.

AMOUNT OF INFLECTION IN ENGLISH.

How far have we Genders in English?

The distinction of sex by wholly different words, such as *boy* and *girl*; *father* and *mother*; *horse* and *mare*, &c., is *not* gender. Neither are words like *man-servant*, *he-goat*, &c., contrasted with *maid-servant*, *she-goat*, &c.

The Latin words *genitrix* = *a mother*, and *genitor* = *a father*, give an approach to gender rather than gender itself. This is because the difference of sex, though shown by the syllables *-or* and *-ic* is not shown in the inflection.

Singular.			Plural.		
Nom.	Genitor	Genitrix.	Nom.	Genitor-es	Genitric-es.
Gen.	Genitor-is	Genitric-is.	Gen.	Genitor-um	Genitric-um.
Dat.	Genitor-i	Genitric-i.	Dat.	Genitor-ibus	Genitric-ibus.
Acc.	Genitor-em	Genitric-em.	Acc.	Genitor-es	Genitric-es.
Voc.	Genitor	Genitrix.	Voc.	Genitor-es	Genitric-es.

Contrast with this the words *domina*, *a mistress*, and *dominus* = *a master*.

Singular.			Plural.		
Nom.	Domin-a	Domin-us.	Nom.	Domin-æ	Domin-i.
Gen.	Domin-æ	Domin-i.	Gen.	Domin-arum	Domin-orum.
Dat.	Domin-æ	Domin-o.	Dat.	Domin-abus	Domin-is.
Acc.	Domin-am.	Domin-um.	Acc.	Domin-as	Domin-os.
Voc.	Domin-a	Domin-e.	Voc.	Domin-æ	Domin-i.

Here the letters in italics, or the signs of the cases and numbers, are different. Hence, it is evident that, if *genitrix* be a specimen

of gender, *domina* is something more. It is a specimen of true gender.

How far have we Numbers in English?

We have a Singular and a Plural; but no Dual—none, at least, in the present English. In the Anglo-Saxon, however, there *was* an approach to one: *wit* = *we two*; *git* = *ye two*. Why is this only an approach? Because *git* is, really two words, *ye two* in a contracted form. There is no dual in the present German. In the ancient German there *was* one. In the present Danish and Swedish there is no dual. In the Old Norse and in the present Icelandic a dual number is to be found. From this we learn that the dual number is one of those inflections that languages drop as they become modern.

Over what extent of language have we a plural? The Latins say, *bonus pater* = *a good father*; *boni patres* = *good fathers*. In English it is only the substantive that is changed. Hence, in the Latin language the numbers were extended to adjectives; whereas in English they are confined to the substantives and pronouns. In the Anglo-Saxon, however, there were plural forms for the adjectives.

How far have we Cases in English?

This depends on the meaning we attach to the word. In *a house of a father*, the relation between the words *father* and *house* is expressed by the preposition *of*. In *a father's house*, the relation, or connection, is conveyed, not by a preposition, but by a change of form, *father* becoming *father's*. In *the father taught the child* there is neither preposition nor change of form; and the connection is denoted by the arrangement only.

Now if the relation alone between two words constitute a case, the words or sentences, *child*; *to a father*; *of a father*; and *father's*, are all equally cases; of which one may be called the accusative, another the dative, a third the genitive, and so on. The relationship alone does *not* constitute a case.

For etymological purposes it is necessary to limit the meaning of the word; and, as a sort of Definition, it may be laid down that *where there is no change of form there is no case*.

INFLECTION OF PRONOUNS.

§ 93. Pronouns fall into three classes. In the first, the Declension is purely Pronominal; in the second it is that of a Substantive; in the third it is that of an Adjective; *i. e.* it is nothing at all.

Now although this last is a negative fact, it is well to note it in a positive and decided manner; inasmuch as the differences in the

declension of pronouns coincide with certain differences of power. Whilst words like *same* and *any* are both in import and in the want of declension closely akin to the Adjective, whilst *self*, with its plural *selves*, is Substantival, the typical Pronouns like *who* or *I*, &c., are neither one nor the other, either in sense or inflection; but members of a class, *per se*.

§ 94. The Adjectival Pronouns with the *no*-declension may be disposed of at once. They are *same*, *any*, *many*, and others. Their place is the dictionary rather than the grammar. Though now undeclined, they were declined in A. S.

§ 95. The Substantival Pronouns are *self*, *other*, and *one*.

(1.)

Sing.		Plur.	
Nom.	Self	Nom.	Selves.
Poss.	Self's	Poss.	Selves'.
Declined like <i>shelf</i> .			

(2.)

Sing.		Plur.	
Nom.	Other	Nom.	Others.
Poss.	Other's	Poss.	Others'.
Declined like <i>mother</i> .			

(3.)

Sing.		Plur.	
Nom.	One	Nom.	Ones.
Poss.	One's	Poss.	Ones'.
Declined like <i>swan</i> .			

The identity of form between the words *one* the indefinite pronoun and *one* the numeral is entirely accidental. The numeral *one* = *unus*, and has no plural number. The word under notice is from the French, and is the *on* in such expressions as *on dit*; this being, in its turn, from the Latin *homo* = *man*. The German for *on dit*, at the present time, is *man sagt* (*man says*); and until the Norman Conquest the same mode of expression prevailed in England.

One is often called the Indeterminate Pronoun. It is used in the Possessive Case, and in the Plural Number in such expressions as—*One is unwilling to put one's friend to trouble.*—*My wife and little ones are well.*—*These are my two little ones' playthings.* Such forms as *self's* and *selves'* are undoubtedly rare. At the same time they are possible forms, and, if wanted, are strictly

grammatical. Substitute the word *individuality* for *self*, and we see how truly its nature is *substantival*.

§ 96. The purely pronominal forms fall into two classes. Of the first, *who*, of the second, *thou* is the type.

The small, but important, class to which *who*, with its congeners, belongs, gives two Numbers, more than two Cases, and, in its fuller form, three Genders—three *true* Genders.

It gives two Numbers ; a Singular and a Plural, as *this*, *these*.

It gives, at least, three Cases: a Nominative *who*, a Possessive *whose*, and an Objective *whom*.

Finally, it gives, at least, two true Genders and fragments of a third. One of these Genders is a Neuter.

§ 97. The neuter ends in *-t*, and in the three words wherein it occurs we have the pronominal inflection in its typical form.

The first division contains—

1. The Interrogative ;
2. The Relative ;
3. The Demonstrative Pronouns ;

all declined on the same principle. For this reason they form a natural group : because they best exemplify the pronominal inflection, they come first.

The Interrogative comes before the Relative, because it is, apparently, the older part of speech. In our own, and many other languages, these two Pronouns are identical. In the Irish Gaelic, however, they are different ; and in more than one other tongue there is no Relative at all. The Interrogative, however, is universal. Though there are several languages which have an Interrogative without a Relative, I know of none where there is a Relative without an Interrogative.

The present declension of the Demonstrative Pronouns is as follows :—

	(1.)			
	<i>He.</i>			
	<i>Masc.</i>	<i>Neut.</i>	<i>Fem.</i>	
<i>Nom.</i>	He	It	—	
<i>Obj.</i>	Him	It	Her.	
<i>Poss.</i>	His	—	Her.	
<i>Secondary, or Predicatively Adjectival, Poss.</i>	}	—	Its	
			Hers.	
	No plural form.*			

(2.)

She—Defective in the oblique cases.

(3.)

That.

<i>Sing. Nom.</i>	That	<i>Plur. Nom.</i>	They
<i>Obj.</i>	That	<i>Obj.</i>	Them
—		<i>Poss.</i>	Their
—		Secondary, or Predicatively Adjectival, Poss. } Theirs.	

Hira was the A. S. Genitive Plural.

That *it*, notwithstanding the loss of the initial breathing, is a true inflection of *he* we learn from the A. S., where the genders run Masc. *he*, Fem. *heo*, Neut. *hit*.

Its.—This is not only a catachrestic form, but a recent one. It is in English such a form as *idius*, or *illudius*, instead of *ejus* or *illius* would be in Latin; giving us an inflection engrafted upon an inflection, *i. e.* an *-s* as the sign of the Possessive Case attached to a *-t* as the sign of the Neuter Gender.

Hoo.—The A. S. *heo* = *she*.—Though replaced in the present language by *she*, the A. S. *heo* is still to be found as a provincialism—generally as *hoo*.

Him.—Now objective, *i. e.* either dative or accusative. Originally, dative only.

Hyne.—In A. S. the accusative was *hyne*, now obsolete, though not extinct. It is the *en* (= *him*) of the Dorsetshire dialect.

She.—At present this word is uninflected. In A. S., however, it was a truly feminine form, from *se*. It had not, however, its present power; but rather coincided with the definite article, which, in Greek, ran—

Se = *ἡ*
Seo = *ἡ*
Thæt = *αὐτή*

The language in which we have the fullest inflection of *s* is the Lithuanic, wherein it has the following Numbers, Genders, and Cases:—

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>
<i>Nominative.</i>	<i>szls</i>	<i>szl</i>
<i>Accusative.</i>	<i>szl</i>	<i>szlô</i>
<i>Locative.</i>	<i>sziamê</i>	<i>sziojê</i>
<i>Dative.</i>	<i>sziam</i>	<i>szel</i>
<i>Instrumental.</i>	<i>szium</i>	<i>szie</i>
<i>Genitive.</i>	<i>szio</i>	<i>szios</i>

Dual.

<i>Nominative.</i>	sziűdu*	sziűdoi
<i>Accusative.</i>	sziűdu	sziűdoi
<i>Dative.</i>	szėmdvėm	sziómdoėm
<i>Instrumental.</i>	szemdėm	sziomdvem
<i>Genitive.</i>	sziudvėjú	sziudvėjú

Plural.

<i>Nominative.</i>	szė	sziós
<i>Accusative.</i>	sziūs	sziės
<i>Locative.</i>	sziūsė	sziösė
<i>Dative.</i>	szėms	szióms
<i>Instrumental.</i>	szefs	sziomls
<i>Genitive.</i>	sziú	sziú

The Demonstrative for objects in the far distance is *yon*. It is only its history which brings the word in its present class. Looking to its declension only, it belongs to the adjectival pronouns. *Historically*, however, it is a word of importance. It is an old one. It is German, being the *jen-* in *jen-er*. It is the Lithuanic *anás*, = *yon*; and, in both the German and the Lithuanic, it is declined in full. The declension, however, in English is obsolete.

The name for objects near enough to be considered at-hand, and, at the same time, far enough to be separated from anything within touch (there or thereabouts), yet not in the vague distance, is \sqrt{th} , or the root *th-*, as in *this* and *that*. I can devise no better exposition than this. The word in question is not *this*, is not *that*, is not *the*. It is something which, without being either one or the other exactly, gives us all three.

The details between *these* and *those* are obscure. At the present time *those* is the plural of $\sqrt{th-}$; of which the neuter is *that*. In like manner *these* is the plural of *this*; a word which is declined on the same principle as the preceding. Hence it had *pisne* (provincial *thisn*) as an accusative, *pisum* as a dative, *pises* as a genitive, *pissa* as a genitive plural. In some of the allied dialects we find the feminine and genitive plural forms in *-re*, and *-ra*, as *pisre*, *pisra*. Now it is clear that in *these* the *-s* is no inflection, but a radical part of the word, like the *s* in *geese*. But what of the final *e*? Was it mute? If so, it is a mere point of spelling. Dr. Guest, however, has made this view untenable, and shown that, in the Old English at least, it was an actual sign of number.

When *thise* Bretons tuo were fled out of *this* land.—ROBERT OF BOURNE.

This is thilk disciple that bereth witnessyng of *these* thingis, and wroot them.—WICLIFFE, John xxi.

* Meaning $\sqrt{sk} + \text{two}$.

Say to us in what powers thou doist *these* thingis, and who is he that gaf to thee *this* power.—WICLIFFE, Luke xx.

The word *the* in such expressions as *all the more*, is a different word from the article *the*. It originated in the A.S. *þy*, an Instrumental Case of *this*, and exactly corresponds with the Latin *eo* in *eo majus*.

Upon the whole, the Demonstratives are declined like the Interrogatives. No wonder. They answer to them.

Question. What is that?

Answer. It is *this, that, he, she*, or *it*, as the case may be.

Upon the whole, the two sections belong to the same class; though there are details in which they differ. All, however, have a neuter in *-t*; as *wha-t, tha-t, i-t*.

And now the neuter termination *-t* commands attention. Although, in the English language, it is found in three pronouns only, the form is an important one. In the Mæso-Gothic it pervades the whole inflection of adjectives; so that their neuters end in *-ta*, just as truly as the Latin neuters end in *-um*, or the Greek in *-ον*.

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	Blind- <i>s</i> ,	blind- <i>a</i> ,	blind- <i>ata</i> ;
like	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
	Cæc- <i>us</i> ,	cæc- <i>a</i> ,	cæc- <i>um</i> .

In Norse, too, at the present moment, *all* neuters end in *-t*. *skön* = *pulcher*, *skönt* = *pulchr-um*. In the modern High-German this *-t* becomes *-s*, M. *blind-er*, N. *blind-es*. But it is the Latin *-d*, in *i-d, illu-d, istu-d*—and, as such, a very old inflection. And now comes a fact which, whilst it justifies the importance and prominence given to the pronominal inflection, of which this neuter in *-t* has been the characteristic, shows us how, in languages of the same order, a mere alteration in the distribution of certain inflections may effect a great change. There are two types of inflection in the way of Gender, one given by the Substantives, the other by the Pronouns. The Adjectives have none of their own. They take that of the Substantive, or the Pronoun, according to the language. The *Latin* adjectives, along with the *Greek*, follow the substantives, the result being *cæc-us, cæc-um*, like *dominus, regn-um*. The *German* adjectives follow the pronouns; the result being *blind-s, blind-ata*, like *who, what*.

§ 98. *Ours, yours, hers, theirs* are of recent origin, and are formed after the manner of possessive cases, as is shown by their termination. But as *our, your, her*, and *their* were themselves possessive, we have, in the words under notice, instances of a case formed

on a case. The analysis, then, is *ou-r-s*, *you-r-s*, *he-r-s*, *thie-r-s*.

The INDEFINITE Pronouns are, one and all, without declension. The history, however, of many of them is important. Some are compounds, though the fact of their being so is disguised.

Such.—The Anglo-Saxon form is *swylc*. In the Old Saxon (*i. e.* the Saxon of Germany), we find *sulic*. That this is *so-like* is shown by the still older form *svaleiks*. A similar combination has already been noticed, *viz. which* for *who-like*.

Each.—The fuller forms are *ælc*, *jeglich*, and *ieglich*, all of which contain the sound of *l*, now lost. This shows that *each* is, also, a compound of *lik* or *like*. In Scotch, the word *ilka*, in the sense of *each one*, still represents the Anglo-Saxon.

Which.—In like manner *which* is *whi-lik*, in Scotch *whilk*, being no true neuter of *who*, but a compound. The true neuter of *who* is *wha-t*.

Aught in the sense of *anything*.—The fuller forms of this word are *æwet*, *awiht*, *æowiht*, in which we have the almost obsolete substantive *whit*, as in the phrase *not a whit*. By prefixing the negative sign *n* we get—

Naught in the sense of *nothing*.

Any.—The fuller and older form is *ænig*, from *án* = *one*.

THE NUMERALS.—The Ordinal numbers are formed from the Cardinals.

Between *one* and *first* there is no etymological relation. *First* is a superlative form, derived from the root *fore*; in Anglo-Saxon, *fyrrest*.

Between *two* and *second*, there is no etymological relation. *Second* is from the Latin *secundus*, meaning the *following*.

Third, *fourth*, &c., are derived from *three*, *four*, &c., by the addition of *th*, subject to slight variations. In *third*, *th* becomes *d*, and the letter *r* is transposed. In *fifth*, the vowel is shortened.

The difference between the termination *-teen* and *-ty*, as they appear in the words *thir-teen* and *thir-ty*, requires notice. In both cases they are connected with the word *ten*. Indeed, they may be said to mean *ten*. They differ, however, in their way of doing so. *Ten* means simply *ten*; so that *thirteen* is *three* and *ten*. *Ty*, however, was originally *tig*, and meant a *collection of ten*, just as *sixpence* means a single *sixpenny piece* rather than six separate pennies. Hence, *thirty* means *three collections of ten*.

INFLECTION OF SUBSTANTIVES.

§ 99. The A. S. Possessive Singular ended in *-es*; as *cyning*, *cyning-es* = *rex*, *reg-is*. The A. S. Nomi-

native *Plural* ended in *-as*, as *cyning-as* = *reg-es*. The present English ejects the vowel, and reduces the two cases to the same form. It distinguishes them, however, in the *spelling*; inasmuch as we write *kings* = *reg-es*, but *king's* = *regis*.

§ 100. The Possessive *Plural*, in A.S., ended in *-a*; as *cyning-a* = *regum*. The present English rarely forms a *real* Possessive Plural at all. When it does, it adds the *-s* of the Singular to the Nominative Plural; as *ox-en*, *ox-ens*.

But this is only done with those few words where the Nominative Plural does not already end in *-s*; *men*, *men's*; *brethren*, *brethren's*; *children*, *children's*. If it were not so we should have such expressions as *the fatherses children*, *the sisterses brethren*, *the masterses men*.

In writing,

The fathers' children means
the children of one father;

The sister's brethren, *the brethren of one sister;*

The master's men, *the men of one master;*

The owner's oxen, *the oxen of one owner.*

Whilst—

The fathers' children means
the children of different fathers;

The sisters' brethren, *the brethren of different sisters;*

The masters' men, *the men of different masters;*

The owners' oxen, *the oxen of different owners.*

§ 101. Subject to a few exceptions, and the rules of euphony,* the Plural of Substantives is formed from the Singular by adding *-s*, as in *father*, *father-s*.

* The rules of euphony are—

(1.) Two mutes, one of which is surd and the other sonant, coming together in the same syllable, cannot be pronounced.

(2.) A surd mute, immediately preceded by a sonant one, is changed into its sonant equivalent.

(3.) A sonant mute, immediately preceded by a surd one, is changed into its sonant equivalent.

(4.) In certain cases, a vowel or a liquid has the same effect upon the surd letter *s*, as a sonant mute. Thus,

Hills is pronounced *hillz*.

Stems „ *stems*.

The plural of—

wife	is not	wifes*	but	wives†
loaf	„	loafs	„	loaves
knife	„	knifes	„	knives
half	„	halfs	„	halves
life	„	lives	„	lives
leaf	„	leafs	„	leaves
calf	„	calfs	„	calves.

If we ask the reason of this peculiarity, we shall find reason to believe that it lies with the *singular* rather than with the *plural* forms. In Anglo-Saxon, *f* at the end of a word was, probably, sounded as *v*; and it is likely that the original *singulars* were sounded *loav*, *halv*, *wive*, *calv*, *leav*. In the Swedish language the letter *f* has the sound of *v*; so that *staf* is sounded *stav*. Again, in the allied languages the words in question end in the *sonant* (not the *surd*) mute,—*weib*, *laub*, *calb*, *halb*, *stab*, &c. = *wife*, *leaf*, *calf*, *half*, *staff*.

Pence.—A contracted form from *pennies*; and collective rather than plural. *Sixpence*, compared with *sixpences*, is no plural, but a singular form.

Dice.—This distinguishes *dice* for play from *dies* for coining. *Dice*, like *pence*, is collective rather than plural.

Eaves.—In A. S. *efese*: so that *-s* belongs to the root.

Alms.—In Anglo-Saxon *ælmesse*.

Riches.—This is from the French *richesse*, so that the *-s* is no sign of the plural number, but is part of the original singular, like the *-s* in *distress*.

News.—Here the *-s* (unlike the *-s* in *alms* and *riches*) is no part of the original singular, but the sign of the plural, like the *s* in *trees*. Notwithstanding this, we cannot subtract the *s*, and say *new*, in the same way that we can form *tree* from *trees*.

Means.—From the French *moyen*, *moyens*. The singular form *mean*, as in the phrase *the golden mean*, means *middle course*.

Pains.—In the original French *peine*, *peines*.

Amends.—The form in French is *amende*, without the *s*.

Mathematics, *metaphysics*, *politics*, *ethics*, *optics*, *physics*.—Let

Horns	is pronounced	hornz.
Stars	„	starz.
Boys	„	boyz.

(5.) When two identical or cognate sounds come together in the same syllable, they must be separated from each other by the insertion of the sound of the *e* in *bed*—*loss*, *loss-es*; *blaze*, *blaz-es*. Here we must remember, not only that *z*, *zh*, and *sh* comport themselves as *-s*, but the *-ch* in *church*, &c., and *-ge* in *judge*, &c., are really *tsh* and *dsh*, whence *church-es*, *judges*, &c. In *monarch*, &c., the *ch* is not *tsh* but *k* (*x*): the plural being *monarchs*.

* As if written *wifce*, &c.

† As if written *wivz*, &c.

the arts and sciences of Greece be expressed by a substantive and an adjective combined, rather than by a simple substantive; for instance, let it be the habit of the Greek language to say the *musical art*, rather than *music*. Let the word for *art* be of the feminine gender; e.g. τέχνη, so that the *musical art* be ἡ μουσικὴ τέχνη. Let the article and substantive be omitted; so that, for the *musical art*, or for *music*, there stand only the feminine adjective. Let there be a series of books, or treatises; the Greek for *book*, or *treatise*, being a neuter substantive, βιβλίον. Let the substantive meaning *treatise* be, in the course of language, omitted; so that whilst the science of *physics* is called φυσικὴ, from ἡ φυσικὴ τέχνη, a series of treatises upon the science shall be called φύσικα, or *physics*. In this we have an explanation of the preceding forms. *Physic* and *Logic*, &c., give the names of the art or science, *Mathematics*, *Optics*, &c., the names of the treatises upon them.

§ 102. *Plurals not ending in -s*.—Besides the usual plural forms in *s* (*father-s*, *son-s*), there are four other methods in English of expressing a *number* of objects.

1. By the change of a vowel.
2. By the addition of *-en* or *-n*.
3. By the addition of *-er* or *-r*.
4. By a combination of some two of the preceding methods.

§ 103. *Plurals formed by a change of vowel*.—This class consists in the present English of the following words:

1. *Man*, *men*. The vowel *a* changed to the vowel *e*.
2. *Foot*, *feet*. The vowel *oo* (sounded as the *ou* in *could*) changed to the vowel *ee*.
- 3, 4. *Tooth*, *teeth*; *goose*, *geese*. The vowel *oo* (as in *food*) changed to *ee* as in *feet*.
- 5, 6. *Mouse*, *louse*; *mice*, *lice*. The diphthong *ou* changed to the diphthong *i* (as in *night*). The combination *ce* is used instead of *se*, for the

same reason as in *pence* and *dice*, i. e. lest, if written *mise*, *lise*, the words should be pronounced *mize*, *lize*.

§ 104. *Plurals formed by the addition of -en or -n.*—In the present English the word *oxen* is the only specimen of this form in current use. In the older stages of our language the number of words in *-en* was much greater than at present.

<i>hos-en</i>	=	<i>hose or stockings.</i>
<i>shoo-n</i>	=	<i>shoe-s.</i>
<i>ey-ne</i>	=	<i>eye-s.</i>
<i>bischop-en</i>	=	<i>bishop-s.</i>
<i>eldr-en</i>	=	<i>elder-s.</i>
<i>arw-en</i>	=	<i>arrow-s.</i>
<i>scher-en</i>	=	<i>shire-s.</i>
<i>doghtr-en</i>	=	<i>daughter-s.</i>
<i>sustr-en</i>	=	<i>sister-s.</i>
<i>uncl-en</i>	=	<i>uncle-s.</i>
<i>tre-en</i>	=	<i>tree-s.</i>
<i>souldr-en</i>	=	<i>soldier-s.</i>

§ 105. *Plurals formed by a combination, &c.*—Three words occur in this class.

1. *Kyne* = *cows* ; a plural formed from a plural by the addition of *-n* ; as *cow*, *kye*, *ky-ne*. *Kye* is found in provincial English, and *cý* in Anglo-Saxon.
2. *Children* ; a plural formed from a plural by the addition of *-en* ; as *child*, *child-er*, *child-er-en* = *children*.
3. *Brethren* ; a plural formed from a plural by the addition of *-en* ; as *brother*, *brether* (?), *breth-er-en* = *brethren*.

§ 106. When the singular ends in *o*, the plural ends in *oes*; as *cargo, cargoes*. When the singular ends in *y*, preceded by a consonant, the plural ends in *-ies*; as *lady, ladies*; *quantity, quantities*. In *youth, oath, truth*, and *path*, the *th*, though sounded in the singular as in *thin*, is generally sounded in the plural as in *thine*.

<i>Singular.</i>		<i>Plural.</i>
<i>Youth</i> , pronounced		<i>Youthz</i> , not <i>Youthce</i> .
<i>Oath</i>	—	<i>Oathz</i> , — <i>Oathce</i> , &c.

DEGREES OF ADJECTIVES.

§ 107. An Adjective shows that the Substantive with which it is united possesses a certain quality. To say that *glass is smooth, clear, brittle, and bright*, is to say that it possesses the qualities of *smoothness, clearness, brittleness, and brightness*.

§ 108. Qualities may be possessed in different degrees. One piece of glass may be as *bright* as another; a second may be *brighter*; and a third the *brightest* of all. Adjectives, therefore, though they have neither Gender nor Number, nor yet Case, have three Degrees of Comparison, viz.:—

1. The *Positive*: which gives the word in its simple form; as *bright*:
2. The *Comparative*: formed from the Positive by the addition of *-er*; as *bright-er*:
3. The *Superlative*: formed from the Positive by the addition of *-est*; as *bright-est*.

§ 109. The Superlative may, also, be formed from the Comparative by changing *r* into *s* and adding *t*, as *dark-er*, *dark-es*, *dark-es-t*.

This second mode of forming the Superlative appears, at first sight, to be both complex and superfluous. The following facts, however, will show that it is neither. Although it is quite true that, by adding *-est* to the Positive, a Superlative can be formed, it is by no means certain that such is the process by which it actually *was* formed.

In the oldest language of the class to which the English belongs, the Comparatives themselves ended in *z*; so that *ald-iza*, *bat-iza*, *sut-iza*, &c., are the original forms of what was afterwards *alt-iro*, *bets-iro*, and *suats-iro*, and what is now *old-er*, *bett-er*, and *sweet-er*.

Again,—whilst many languages have a Comparative without a Superlative, there is no such thing as a Superlative without a Comparative. Putting these facts together, it has been held, that, in the languages akin to the English, the Superlative is formed, not *directly* from the Positive, but *indirectly* from the Comparative—and that at a time when the latter ended in *-z*, or *-s*.

§ 110. *Good* and *bad* have no Comparative and no Superlative, *worse* and *better* no Positive, forms.

A little consideration shows the nature of the foregoing rule. The Comparatives and Superlatives of *good* and *bad*, if they existed at all, would be *gooder* and *goodest*, *badder* and *baddest*. Yet it is well known that no such words occur in the language. It is also well known that there is no such word as *bet*, of which *better* could be the Comparative.

As far, however, as *meaning* is concerned, *better* is the Comparative of *good*, and *worse* of *bad*. The words, however, are different, and as neither is derived from the other, nor yet from any common source, there is no etymological connection between them. Such connection as there is, is logical.

The words under notice (and there are others like them) are each defective, though defective in a different manner. What one wants the other supplies.

§ 111. In Anglo-Saxon the following words, along with some others, changed their vowels in the Comparative and Superlative degrees:—

Lang (<i>Long</i>).	Lengre (<i>Longer</i>).
Strang (<i>Strong</i>).	Strengre (<i>Stronger</i>).
Geong (<i>Young</i>).	Gyngre (<i>Younger</i>).
Sceort (<i>Short</i>).	Scyrtre (<i>Shorter</i>).
Heah (<i>High</i>).	Hyrre (<i>Higher</i>).

In the present English the words *elder* and *eldest*, from *old*, do the same.

§ 112. The words *inmost*, *outmost*, *upmost*, *midmost*, *foremost*, *hindmost*, *utmost*, are doubly Superlative.

§ 113. The words *nethermost*, *uppermost*, *uttermost*, *undermost*, *outermost*, and *innermost*, are not only doubly Superlative, but Comparative as well.

These last two statements require explanation. The common statement concerning words like *utmost* is, that they are compounds, formed by the addition of the word *most*. This, however, is more than doubtful; inasmuch as the Anglo-Saxon language presents us with the following forms:—

Innema (inn-ema)	Inmost.	Forma (for-ma)	Foremost.
Utema (dt-ema)	Outmost.	Æftema (æft-ema)	Aftermost.
Sithema (sith-ema)	Latest.	Ufema (uf-ema)	Upmost.
Lætema (læt-ema)	Latest.	Hindema (hind-ema)	Hindmost.
Nithema (nith-ema)	Nethermost.	Midema (mid-ema)	Midmost.

Besides these there are, in the other allied languages, words like *fruma* = *first*, *aftuma* = *last*, *miduma* = *middle*; in all of which the *m* that appears in the last syllable of each has nothing to do with the word *most*.

Upon this basis, however, was formed, in Anglo-Saxon, a regular superlative in the usual manner; viz., by the addition of *-st*; as *orfe-m-est*, *fyr-m-est*, *læte-m-est*, *sith-m-est*, *yfe-m-est*, *ute-m-est*.

Hence, in the present English, the different parts of words like *upmost* come from different quarters. The *m* is the *m* in the Anglo-Saxon words *innema*, &c.; whilst the *-st* is the *st* in *brightest*, &c. Hence, in separating them into their component parts, we should write—

Ut-m-ost	not	Ut-most.	In-m-ost	not	In-most.
Up-m-ost	—	Up-most.	Hind-m-ost	—	Hind-most.
Fore-m-ost	—	Fore-most.	Out-m-ost	—	Out-most.

§ 114. At the present time, the English adjective

is wholly destitute of Inflection. In A. S. it was not only declined, but it had two declensions; one Indefinite, and one Definite. The former ran thus:—

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Gód	Gód	Gód
<i>Accusative.</i>	Gódne	Góde	Gód
<i>Ablative.</i>	Góde	Gódre	Góde
<i>Dative.</i>	Gódum	Gódre	Gódum
<i>Genitive.</i>	Gódes	Gódre	Gódes.

Plural.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Góde	Góde	Góde
<i>Accusative.</i>	Góde	Góde	Góde
<i>Ablative.</i>	Gódum	Gódum	Gódum
<i>Dative.</i>	Gódum	Gódum	Gódum
<i>Genitive.</i>	Gódra	Gódra	Gódra.

§ 115. The Definite Declension, which was used, when the Adjective was preceded by either the Definite article or a Demonstrative Pronoun, was characterized by the predominance of the forms in *-n*. Thus:—

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Góde	Góda	Góde
<i>Accusative.</i>	Gódan	Gódan	Gódan
<i>Ablative.</i>	Gódan	Gódan	Gódan
<i>Dative.</i>	Gódan	Gódan	Gódan
<i>Genitive.</i>	Gódan	Gódan	Gódan.

Plural.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Gódan	Gódan	Gódan
<i>Accusative.</i>	Gódan	Gódan	Gódan
<i>Ablative.</i>	Gódum	Gódum	Gódum
<i>Dative.</i>	Gódum	Gódum	Gódum
<i>Genitive.</i>	Gódena	Gódena	Gódena.

§ 116. The Declension of the Participle was, in the main, that of the Adjective.

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Bærnand	Bærnand	Bærnand
<i>Accusative.</i>	Bærnandne	Bærnande	Bærnand
<i>Ablative.</i>	Bærnande	Bærnandre	Bærnande
<i>Dative.</i>	Bærnandum	Bærnandum	Bærnandum
<i>Genitive.</i>	Bærnaudes	Bærnandre	Bærnaudes.

Plural.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>Nominative.</i>	Bærnande	Bærnande	Bærnande
<i>Accusative.</i>	Bærnande	Bærnande	Bærnande
<i>Ablative.</i>	Bærnandum	Bærnandum	Bærnandum
<i>Dative.</i>	Bærnandum	Bærnandum	Bærnandum
<i>Genitive.</i>	Bærnandra	Bærnandra	Bærnandra.

This fulness of inflection of both the Adjective and the Participle, during the Anglo-Saxon period, contrasts with the utter absence of declension at the present moment, and may serve as an illustration of what we may call *virtual*, as opposed to *actual*, inflections. An adjective agreeing with a substantive, denoting a male, is *virtually* in the masculine gender, inasmuch as, if there were such a thing, at the present time, as the sign of gender, it would take that of the masculine. It really did this in an earlier stage of the language. The same applies to the questions of Number and Case. Adjectives agreeing with Substantives in the Plural Number, or the Possessive Case, are *virtually* Possessive and Plural Adjectives. The same applies to Participles.

Inflection of the Adjective in Old English.

1. In these lay a gret multitude of *syke* men, *blinde*, *crokid*, and *drye*.—WICLIFFE, John v.

In all the orders foure is none that can
So much of dalliance and faire language,
He hadde ymade ful many a marriage—
His tippet was ay farsed ful of knives,
And pinnes for to given *faire* wives.

CHAUCER, *Prol.*

3. And *al* the cuntre of Judee wente out to him, and *alle* men of Jerusalem.—WICLIFFE, Mark i.

4. He ghyueth lif to *alle* men, and brething, and *alle* thingis; and made of von *al* kynde of men to inhabit on *al* the face of the erthe.—WICLIFFE, Dedis of Apostlis, xvii.

5. That fadres sone which *alle* thinges wrought;
And *all*, that wrought is with a skilful thought,
The Gost that from the fader gan procede,
Hath souled hem.

CHAUCER, *The Second Nonnes Tale.*

6. And *alle* we that ben in this aray
And maken *all* this lamentation,
We losten *alle* our husbondes at that toun.

CHAUCER, *The Knightes Tale*.

7. A *good* man bryngeth forth *gode* thingis of *good* tresore.—
WICLIFFE, Matt. vii.

8. So every *good* tree maketh *gode* fruytis, but an yvel tree maketh yvel fruytes. A *good* tree may not make yvel fruytis, neither an yvel tree may make *gode* fruytis. Every tree that maketh not *good* fruyt schal be cut down.—WICLIFFE, Matt. vii.

9. Men loveden more darknessis than light for her werkes weren *yvele*, for ech man that doeth *yvel*, hateth the light.—WICLIFFE, John iii.

VERBALS.

§ 117. Certain words, like *hunter* and *cleansing*, are called Verbal Substantives or Verbals.

§ 118. Every Verbal has its corresponding Verb. *Hunter* is formed from *hunt*, by the addition of *-er*; *cleansing* from *cleanse*, by the addition of *-ing*.

In form these Verbals are for the most part identical with the Participle; and there is no want of writers who treat them as such. *Hunting*, for instance, is made the Participle of *hunt*; *rising*, of *rise*. That the resemblance, however, is accidental, and that the two forms have no original connection, becomes clear upon a little consideration. In the first place there are such plural forms as *the risings of the north*; *the huntings of the hare*; *the watchings and wakings of an anxious man*. Secondly, the Anglo-Saxon form of the Substantive was not *-ing*, but *-ung*; whilst that of the Participle was *-nd*. The Participle of *clænsian* = *to cleanse*, was *clænsiand*; the equivalent to the word *cleansing* was *clænsung*.

§ 119. The Verbals in *-ing* denote actions and results. *Hunting* is the act performed by a *hunter*; *sleeping* the deed done by one who *sleeps*.

§ 120. Instead of the Verbal we may use the Verb preceded by *to*—*Rising early is good for the health*; or, *To rise early is good for the health*.

§ 121. The Verbals in *-er* denote agents; a *hunter* being one who *hunts*, a *sleeper* one who *sleeps*.

§ 122. The Verbals in *-er* are true English words; and they must be distinguished from those in *-or*, which are derived from the Latin. Words like *baker*, *singer*, *fisher*, &c., are English, words like *actor* are Latin.

As a general rule the forms in *-or* are masculine; *i. e.* they give us the names of men rather than women. An *actor* is a *man* who *acts*; a *female* who *acts* being an *actress*.

Words in *-ess*, like words in *-or*, are of Latin origin; either directly or indirectly. The Latin termination is *-ix*, which, in French, becomes *-ice*. In Anglo-Saxon it has no existence at all; so that feminines in *-ess* match masculines in *-or*, not masculines in *-er*. The French equivalent to *-or* is *-eur*: so that *actor* becomes *acteur*.

It is true, indeed, that in some few cases we attach the syllable *-ess* to words of English origin. So accurate a writer as Ben Jonson uses the word *huntress*.

Queen and *huntress* chaste and fair,
Now the sun is lain to sleep,
Seated in thy silver chair,
State with wonted splendour keep.
Hesperus invokes thy light,
Goddess exquisitely bright.—CYNTHIA'S REVELS.

The word, however, is exceptionable; as are all words (though there are many of them in the language) which are made up out of two languages. Let any one write *bakor*, *singor*, *fishor*, and form from them such words as *bakress*, *singress*, *fishress*, and he will see that the combination is, to say the least of it, unfamiliar.

In *actor* and *actress* there is a change from one syllable to another. But this is not always the case. There are many masculines in which no such syllable as *-or* is to be found, and where the feminine is formed by the *addition*, rather than the *substitution*, of *-ess*. Such are—*Peer*, *Duke*, *Marquis*, for the Masculine; *Peereess*, *Duchess*, *Marchioness*, for the Feminine.

The true English form of the feminine verbal is nearly obsolete. It is, however, the syllable *-ster*. In Anglo-Saxon—

Sngere, a male singer,
Bæcere, a male baker,
Fiðelere, a male fiddler,
Webbere, a male weaver,
Rædere, a male reader,
Seamere, a male seamer,

were opposed to

Sangestre, a female singer.
Bacestre, a female baker.
Fiðelstre, a female fiddler.
Webbestre, a female weaver.
Rædestre, a female reader.
Seamestre, a female seamer.

In the Dutch *waschier* means *washerwoman*. In English, however, the only true representative of the old form is the word *spinster*, meaning a *female who spins*. The opposite to this is *spinner*. As to the words *Baxter*, *Webster*, and *Brewster*, they are now known only as proper names. Originally, however, they meant a *female baker*, a *female weaver*, and a *female brewer*.

ABSTRACTION AS CONNECTED WITH THE VERB.

Abstraction, important in both the Etymology and Syntax of the Noun, is, also, important in the Etymology and Syntax of the Verb. It is of high import in all grammars; but especially in that of the English language. In English we have such lines as

To err is human, *to forgive* divine—

To be or not to be, that is the question—

in which a Substantive in the Nominative Case is represented by a Verb with a Preposition before it. *To err* means *error* and *to forgive* means *forgiveness*. How is this? Let us see how far the idea of abstraction helps us to an answer; and let us take the Adjective first.

Two objects such as a ribbon and an orange are yellow. I have a clear notion of both. But suppose that I wish to consider the quality common to the two. It is manifest that I must separate, or draw it off from the roundness, the fragrance, and the other qualities of the fruit, as well as from the texture, the pattern, and the other qualities of the ribbon. I must take it by itself. I must get the idea of yellowness, independent of the particular objects to which it may be attached.

And so I act with the Verbal. A horse may *run*, or a man may *run*. The horse may *run* to-day, the man may have *run* yesterday; but if I wish to have the notion of the act of *running*, I must separate, or draw it off, from both the horses and the men who perform it, as well as from the time at which it was performed.

In both these cases the result is something which I can imagine, but which I cannot perceive through any of my senses. I can see a *man* in a *state of happiness* and I can see a *horse* in the *act of running*. *Happiness*, however without some happy object, or the *act of running*, without some object that runs, I cannot perceive, though I can imagine it.

Both, however, are Substantives; one being the name of a quality, the other that of an action.

For the present this is nearly all that need be said. We are passing from one of the chief parts of speech to another, from the

Pronoun, the Substantive, and the Adjective, to the Verb and Participle. Which class is the most important it is difficult to say. The Verb, by many grammarians, is looked upon as the primary part of speech, and from this view it derives its name. The Latin *verbum* means *word*, and the Verb has been held to be pre-eminently *the word* in language. Whether this doctrine be right or wrong need not now be asked. The object of the present remarks is to show that the difference between the two great classes is by no means very great; and in order to do this, an apparent deviation from the right line of investigation has been resorted to. The Verbal is evidently derived from the Verb; and the Verb is the basis of the Verbal. Yet the Verbal, though a secondary and derived form, has been taken first. By thus taking it, we show more clearly the connection between the Verb and the Substantive.

VERBS.

§ 123. Certain Verbs are made Transitive by changing the vowel; as, *rise*, *raise* = *make to rise*.

In Anglo-Saxon, these pairs of words were much more numerous than they are at present. There were, for instance, in Anglo-Saxon—

<i>Intransitive.</i>		<i>Transitive.</i>	
Yrnan,	<i>to run.</i>	Ernan,	<i>to make to run.</i>
Byrnan,	<i>to burn.</i>	Bernan,	<i>to make to burn.</i>
Drincan,	<i>to drink.</i>	Drencan,	<i>to drown.</i>
Sincan,	<i>to sink.</i>	Seccan,	<i>to make to sink.</i>
Liegan,	<i>to lie.</i>	Leegan,	<i>to lay.</i>
Sittan,	<i>to sit.</i>	Settan,	<i>to set.</i>
Drifan,	<i>to drift.</i>	Dræfan,	<i>to drive.</i>
Feallan,	<i>to fall.</i>	Fyllan,	<i>to fell.</i>
Weallan,	<i>to boil.</i>	Wyllan,	<i>to make to boil.</i>
Fleogan,	<i>to fly.</i>	A-fligan,	<i>to put to flight.</i>
Beogan,	<i>to bow.</i>	Bignan,	<i>to bend.</i>
Faran,	<i>to go.</i>	Feran,	<i>to convey.</i>
Wacan,	<i>to wake.</i>	Weccan,	<i>to awaken.</i>

§ 124. In respect to their inflection, Verbs are (1) related to the Substantive, (2) related to the Adjective, and (3) characterized by peculiarities of their own.

§ 125. So far as the Verb is related to either the Substantive or the Adjective it is Declined. So far as it is characterized by peculiarities of its own it is Conjugated.

DECLENSION OF VERBS—SUBSTANTIVAL.

§ 126. So far as a Verb is declined as a Substantive it is either an Infinitive or a Gerund.

§ 127. In Anglo-Saxon there was a true Infinitive Mood which ended in *-an*, as *bærnan* = *burn*, *lufian* = *love*. When this was preceded by *to*, *-an* became *-enne*; as *to lufienne* = *to love*, *to bærenne* = *to burn*.

That this form in *-enne* was distinct from the one in *-an* is so clear that it would be a waste of time to enlarge on the fact of its being so. It is more important to state that a difference of construction closely agreed with this difference of form, and that traces of it are to be found even at the present moment.

A well-known rule tells us that the latter of two verbs is in the Infinitive Mood, and that the sign of the Infinitive Mood is the preposition *to*. This is illustrated by such phrases as the following:—*I wish to speak*; *thou meanest to go*; *he prepares to fight*.

But besides such combinations as these, there is a second series, wherein no such word as *to* is to be found. The words *can*, *may*, *shall*, *will*, and a few others are just as much verbs as *wish*, *mean*, or *prepare*; yet their construction is different. No one says *I can to speak*, or *I may to go*; but, on the contrary, *I may go*, or *I can speak*. The explanation of this lies in the original difference between the forms in *-an* and *-enne*. After *can*, *may*, &c., the former, after the other verbs the latter, was used.

If two words differ from each other in their endings only, and those endings be lost, the difference will be abolished. From *bærnan* take *-an*, from *bærn-enne* take *-enne*, and the result is *bærn*. From *bærn-an*, however, comes the *burn* in *I can burn*; and from *bærn-enne* the *burn* in *I begin to burn*.

Of these two forms, the one in *-n* corresponds with the Latin Infinitive, so that *bærnan* = *urere*; the one in *-enne*, on the other hand, corresponds with the Gerund; so that *to bærenne* = *ad urendum*.

DECLENSION OF VERBS—ADJECTIVAL. PARTICIPLE.

§ 128. So far as a Verb is declined as an Adjective it is a Participle.

§ 129. The Participles in English are two; the Present and the Past.

§ 130. The Present always ends in *-ing*, as *com-ing*, *plant-ing*, *writ-ing*.

§ 131. The Past varies in form, which is *generally* regulated by that of the Past Tense.

§ 132. When the Preterite Tense ends in *-ed*, or *-t*, the Participle, *for the most part*, does the same, as *I called*, *I have called*.

This identity, however, is accidental. The Anglo-Saxon form of the Preterite was *-ode*, *-de*, or *-te*, as *lufode*, *bærnde*, *dypte* = *loved*, *burnt*, *dipped*. Meanwhile the Participle ended in *-ed* or *-t*, as *-lufod*, *-bærned*, *-dypt*.

§ 133. When the Preterite is formed by changing the vowel, the Participle, *for the most part*, ends in *-n*.

<i>Present.</i>	<i>Preterite.</i>	<i>Participle.</i>	<i>Present.</i>	<i>Preterite.</i>	<i>Participle.</i>
Fall	Fell	Fallen	Shear	Shore	Shorn
Hold	Held	Holden	Wear	Wore	Worn
Draw	Drew	Drawn	Break	Broke	Broken
Shew	Shewed	Shewn	Shake	Shook	Shaken
Slay	Slew	Slain	Take	Took	Taken
Fly	Flew	Flown	Get	Got	Gotten
Blow	Blew	Blown	Eat	Ate	Eaten
Crow	Crew	Crown	Tread	Trod	Trodden
Know	Knew	Known	Bid	Bade	Bidden
Grow	Grew	Grown	Forbid	Forbade	Forbidden
Throw	Threw	Thrown	Give	Gave	Given
Beat	Beat	Beaten	Arise	Arose	Arisen
Weave	Wove	Woven	Smite	Smote	Smitten
Freeze	Froze	Frozen	Ride	Rode	Ridden
Steal	Stole	Stolen	Stride	Strode	Stridden
Speak	Spoke	Spoken	Drive	Drove	Driven
Swear	Swore	Sworn	Thrive	Throve	Thriven
Bear	Bore	Borne	Strive	Strove	Striven
Bear	Bare	Born	Write	Wrote	Written
Tear	Tore	Torn	Bite	Bit	Bitten

1. The verbs *engrave*, *hew*, *lade*, *mow*, *sow*, *shave*, *shew*, *strew*, and some others, form their preterites in *-d*, as *engraved*, *hewed*, *laded*, *mowed*, &c. Nevertheless, their participles end in *-n*, as *engraven*, *hewn*, *laden*, *mown*, *sown*, *shaven*, *shewn*, *strewn*.

2. Several words, which in Anglo-Saxon ended in *-en*, have, in the present stage of the language, dropped that ending.

Come, Shone, Swum, Run, &c.,	}	were in Anglo-Saxon	{	Ge-cumen, Ge-scinen, Ge-swummen, Ge-runnen, &c.
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From *drunk* and *sink* we may form either *drunk* or *drunken*, *sunk* or *sunken*. No one, however, says *I have sungen a song*, but, rather *I have sung one*.

The prefix *ge-* deserves notice. In Anglo-Saxon it was as necessary a part of the past participle as the terminations *-d*, or *-n*; and so it is in German at the present moment. The German says—

Ich habe *gesagt* = I have said.

Ich habe *gesehen* = I have seen, &c.

In modern English, however, it is obsolete. At the same time, it occurs in a word, which, though only found in such writings of the present century as affect an-antiquated form, occurs in a poem so well known as the *Allegro* of Milton—

But hail thou, goddess, fair and free,
In heaven *ycleped* Euphrosyne;
But by men heart-easing mirth, &c.

It means *called*; and was in Anglo-Saxon, *geclepod*, from *clepian* = *to call*.

The words like *engraven*, *mown*, &c., were quoted, in order to show that a participle in *-n* was compatible with a preterite in *-d*. It must not, however, be supposed that they exclude the ordinary form. Concurrently with—

Engraven, Mown, Shewn, &c.,	}	we have	{	Engraved, Mowed, Shewed.
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§ 134. In Anglo-Saxon, there were a few words which changed *s* into *r* in the Participle.

Ceóse, *I choose*; ceás, *I chose*; curon, *we chose*; gecoren, *chosen*.
Forleóse, *I lose*; forleás, *I lost*; forluron, *we lost*; forloren, *lost*.
Hreose, *I rush*; hreás, *I rushed*; hruron, *we rushed*; gehroren, *rushed*.

This accounts for the Participial form *forlorn* or *lost*.

In Milton's lines,

————— the piercing air
Burns *fróre*, and cold performs the effect of fire.

Paradise Lost, b. ii.,

we have a form from the Anglo-Saxon *gefroren* = *frozen*.

§ 135. In respect to their tenses, the Verbs fall into two divisions. In the first the Past Tense is formed by changing the vowel, as *speak*, *spoke*. In the second it is formed by adding the sound of *-ed*, *-d*, or *-t*, as *plant-ed*, *move-d*, *wep-t*.

In the following list, all the verbs belong to the first division. They have, however, *two* forms of the Past Tense : one of which, is, in some words (*i.e.* those marked by the asterisk), obsolete.

*Present.**Past.*

rise	rose	*ris
smite	smote	smit
ride	rode	*rid
stride	strode	strid
slide	*slode	slid
chide	*chode	chid
drive	drove	*driv
thrive	throve	*thriv
write	wrote	writ
slit	*slat	slit
bite	*bat	bit
swim	swam	swum
begin	began	begun
spin	span	spun
sing	sang	sung
spring	sprang	sprung
sting	*stang	stung
ring	rang	rung
wring	*wrang	wrung
fling	*flang	flung
cling	*clang	clung
string	*strang	strung
sling	slang	slung
sink	sank	sunk
drink	drank	drunk
shrink	shrank	shrunken
stick	*stack	stuck
burst	*barst	burst
bind	*band	bound
find	*fand	found
grind	*grand	ground
wind	*wand	wound

For *barst* we occasionally find *brast*. The forms like *fand* are chiefly Scotch.

§ 136. In A. S., many words which now form their past tense in *-ed*, *-d*, or *-t*, formed it by the change of vowel.

<i>Present.</i>	<i>Existing Past.</i>	<i>A. S. Past.</i>
Wreak	Wreaked	Wræ'c.
Fret	Fretted	Fræt't.
Mete	Meted	Mæt't.
Shear	Sheared	Scear.
Braid	Braided	Bræ'd.
Knead	Kneaded	Cnæ'd.
Dread	Dreaded	Dred.
Sleep	Slept	Slep.
Fold	Folded	Feold.
Wield	Wielded	Weold.
Wax	Waxed	Weox.
Leap	Leapt	Hleop.
Sweep	Swept	Sweop.
Weep	Wept	Weop.
Sow	Sowed	Seow.
Bake	Baked	Bók.
Gnaw	Gnawed	Gnóh.
Laugh	Laughed	Hlóh.
Wade	Waded	Wód.
Lade	Laded	Hlóh.
Grave	Graved	Gróf.
Shave	Shaved	Scof.
Step	Stepped	Stóp.
Wash	Washed	Wócs.
Bellow	Bellowed	Bealh.
Swallow	Swallowed	Swealh.
Mourn	Mourned	Mearn.
Spurn	Spurned	Spearn.
Carve	Carved	Cearf.
Starve	Starved	Stærf.
Thresh	Threshed	Thærsc.
Hew	Hewed	Heow.
Flow	Flowed	Fleow.
Row	Rowed	Reow.
Creep	Crept	Creáp.
Dive	Dived	Deáf.
Shove	Shoved	Sceáf.
Chew	Chewed	Ceáw.
Brew	Brewed	Breáw.
Lock	Locked	Leác.
Suck	Sucked	Seác.

<i>Present.</i>	<i>Existing Past.</i>	<i>A. S. Past.</i>
Reek	Reeked	Reác.
Smoke	Smoked	Smeác.
Bow	Bowed	Beáh.
Lie	Lied	Leáh.
Gripe	Griped	Gráp.
Span	Spanned	Spén.
Eke	Eked	Eóc.
Fare	Fared	Fór.

§ 137. In the Verbs of the first division, the Past Tense was originally Reduplicate.

In the Mæsothetic, these preterites fell into twelve classes, of which the first two give *salta* and *saisal*, *háita* and *háiháit*.

In the next four the reduplication continues, but the vowel is changed as well.

In the last six the vowel is changed, but the reduplication ceases.

	<i>Present.</i>	<i>Preterite.</i>	<i>English.</i>	
<i>Simple reduplication.</i>	1. Salta	Sái-sált	Leap	and Leaped.
	2. Háita	Hái-háit	Hight	" Hight.
	3. Stáuta	Stái-stáut	Strike	" Struck.
<i>Reduplication, and change of vowel.</i>	4. Slêpa	Sái-zlêp	Sleep	" Slept.
	5. Láia	Taito	Laugh	" Laughed.
	6. Grêta	Gáigrôt	Weep	" Wept.
<i>Change of vowel only.</i>	7. Svára	Svôr	Swear	" Swore.
	8. Greipa	Gráip	Gripe	" Griped.
	9. Buida	Báup	Bide	" Bade.
	10. Giba	Gab	Give	" Gave.
	11. Stila	Stal	Steal	" Stole.
	12. Rinna	Rann	Run	" Ran.

In Anglo-Saxon, though the reduplication is lost, the classification is essentially the same as the Mæsothetic.

<i>Present.</i>	<i>Preterite.</i>	<i>English.</i>	
1. Fealle	Feol	Fall	and Fell.
2. Swape	Sweop	Sweep	" Swept.
3. Hleape	Hleop	Leap	" Leapt.
4. Slepe	Slep	Sleep	" Slept.
5. Blawe	Bleow	Blow	" Blew.
6. —	—	—	—
7. Fare	For	Fare	" Fared.
8. Bide	Bad	Bide	" Bode.
9. Creope	Creap	Creep	" Crept.
10. Swefe	Swæf	Slumber	" Slumbered.
11. Nima	Nam*	Take	" Took.
12. Helpe	Healp	Help	" Helped.

A great many of these obsolete preterites are still to be found by those who know where to seek them, viz. amongst the provincial

* This word was in use in Shakespeare's time, and signifies *take*.

dialects of Great Britain, where they are stigmatized as vulgarisms, though they belong to the language as it was spoken by the venerable Bede and written by the learned Alfred.

Let us remember that in both the Latin and the Greek there are not only two forms for the preterite tense, but two meanings also. Where we use a circumlocution, and combine the participle with the verb *have*, the Greeks availed themselves of an inflection, and expressed such a phrase as *I have written* by the single word *gegrafa*. Meanwhile, *egrapsa* stood for *I wrote*. The effect of this was to give the language two tenses; both tenses of past time, though not exactly expressive of the same idea.

2. The same was the case in Latin, except that though both forms were to be found in the language, they were seldom, if ever, to be found in the same word. As a consequence of this their meaning was uncertain. *Cucurri*, a preterite of *curro*, meant either *I ran* or *I have run*. Meanwhile, no such word as *cursi* is known. On the other hand, *rexi* (*reg-si*), from *rego* = *I rule*, meant either *I have ruled* or *I ruled*—no such form as *re-regi* existing. From facts like these the Latin language is considered to have but one preterite tense, though it is clear that, originally, there were two.

3. It is reasonably believed that the same is the case in the English and the languages allied to it; in all of which the forms like *did*, *spoke*, and *swum* coincide with the forms like *cucurri* and *gegrafa*, whilst those in *-d* or *-t* coincide with *egrapsa* and *rexi*. The exact details are, indeed, different. The principle, however, is the same. Two tenses, originally distinct, coalesce into one—some verbs keeping to one form, some to the other.

The preceding rules are sufficient to give a general idea of the principles upon which the Past Tense and the Past Participle are formed. There are, however, several details which still stand over for notice. The Preterite, even in its simplest form, is by no means invariable. That it sometimes ends in *-ed*, sometimes in *-d*, and sometimes in *-t* has already been stated. We have not, however, said under what circumstances these several endings are used.

In respect to *-ed* we sometimes sound it in *all* words, viz. when we declaim or utter words of special solemnity. In reading the actual text of the Scriptures we say *bless-ed*: only, however, in the actual text. In the *version* of the Psalms we make the word a monosyllable, *e.g.*

How *blessed* is he who ne'er consents.

In ordinary conversation and reading *-ed* is only sounded when the original word ends in *-d* or *-t*, as *instruct*, *slight*, where we say *instruct-ed* and *slight-ed*, because *instructt* and *slightt* would be unpronounceable.

T is added when the original word ends in *-p*, *-k*, *-s*, or *-sh*; as *dip*, *pluck*, *toss*, *push*. Here, although we write

Dipped, Plucked, Tossed, Pushed,	} we pronounce the words	{ D ^{pt} . P ^{uckt} . T ^{ossd} . P ^{ushd} .
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In most other cases the addition is the simple sound of *-d*—*serve*, *served*; *cry*, *cried*; *fill*, *filled*; *stab*, *stabbed*, &c.; wherein the Present and Preterite have the same number of syllables. This would not be the case if *-ed* were actually added. All such words as *whizzed*, *stabbed*, *judged*, *filled*, &c., though dissyllables to the eye, are monosyllables to the ear.

Such are the changes which affect the *end* of the word. In many cases, however, the middle parts are changed and the vowel of the root is altered.

Sometimes it is simply shortened, as *leave*, *left*; *creep*, *crept*; *flee*, *fled*.

Sometimes it is actually changed, as *tell*, *told*; *sell*, *sold*.

Sometimes there is a change of the *consonant*. The most remarkable words in this respect are the following:—

1. *Bought*, from *buy*. The Anglo-Saxon was *bycgan* and *bohte*.
2. *Sought*, from *seek*. The Anglo-Saxon was *secan* and *sohte*.
3. *Beseech* is a compound of *seek*. Hence its preterite is *besought*.
4. *Taught*, from *teach*. Anglo-Saxon, *tæcan* and *tohte*.
5. *Caught*, from *catch*. Anglo-Saxon, *cacan*, *cahte*.
6. *Brought*, from *bring*. Anglo-Saxon, *bringan* and *brohte*.
5. *Thought*, from *think*. Anglo-Saxon, *thencan* and *thohte*.
8. *Wrought*, from *work*. Here there is a transposition as well as a change. The Anglo-Saxon was *wyrcan* and *wrohte*.

It is not difficult to discover the reason for these apparent irregularities. All the words of the preceding list contain the sound of either *g* (as in *go*), or its ally *k* (or *c*); sounds which have a great tendency to change. They pass into *h*, into *y*, into *tsh*, and into *dzh*. The details, however, of these changes belong to the province of the general grammarian.

§ 138. *Made*, *had*, and *laid* are contractions. The older forms were *macode*, *hæfle*, and *legde*.

The confusion between *lie* and *lay* is so common, and, at the same time, so blameworthy, that it is advisable to notice it. To *lie* is a verb neuter or intransitive, the preterite of which is *lay*. To *lay* is a verb transitive, the preterite of which is *laid*. In meaning the words are as different as *sit* and *set*, one meaning simply to *lie down*, the other to *cause to lie down*. We may say either *I lie down to sleep*, or *I lay myself down*, in the Present

Tense. We may also, in the Preterite say *I lay down* or *laid myself down*. We cannot, however, say *I mean to lay down*, nor yet *I mean to lie myself down*.

The proper Participle of *lie* is *lien*. It is, however, nearly replaced by the newer form *lain*.

§ 139. *Dare* is both Intransitive and Transitive. We can say *I dared to fight* and *I dared (or challenged) him to fight*.

§ 140. *Durst* is Intransitive only. It never means *challenge*. It can, however, be used both as a Present and as a Preterite. We can say, *I durst not do so now*, and *I durst not so when you spoke to me*.

§ 141. *He owned to having done it* means, *he admitted, conceded, or granted that he had done it*. When *own* has this sense it is a different word from the *own* which signifies *possess*, and comes from the Anglo-Saxon *an*, meaning *I have granted*, of which the plural is *unnon*.

§ 142. *Own* meaning *possess* is a different word from *own* meaning to *grant*. It comes from *owe*, and until after the reign of Elizabeth was destitute of the *-n*.

See where he comes ; nor poppy nor mandragora,
Nor all the drowsy syrups of the world,
Shall ever med'cine thee to that sweet sleep
Which thou *owed'st* yesterday.—*Othello*.

§ 143. *Owe*, the older form of *own*, meaning *possess*, comes from the Anglo-Saxon *ah*, meaning *I have acquired*, of which the plural is *ágon*.

§ 144. The Anglo-Saxon Preterite of *sceal* was *sculde*; so that the *l* in *should*, though not pronounced, belongs to the word. The same is the case with *would* from *will*.

Here we may remark that the second person singular of *shall* ends in *-t*, as *shalt*. So does the second person singular of *am*, *was*, *were*, and *will*, which are *art*, *wast*, *wert*, and *will*.

§ 145. The Anglo-Saxon Preterite of *can* was *cūðe*, in Old English *coud*. The *l* of the present language is not sounded, and ought not to be written. It is inserted after the false analogy suggested by the words *would* and *should*.

§ 146. The Anglo-Saxon form of *may* was *mag*, of which the plural was *mugon*. Hence the *-g* in *might*.

§ 147. *That dress becomes you* means *that dress suits you*. When *become* has this sense it is a different word from the *become* in such phrases as *the weather became colder*. It comes from the Anglo-Saxon *becweman*, of which the preterite was *becwemedē*, and corresponds with the German *bequem* = *convenient*.

§ 148. *Become* in such phrases as *the weather became colder* is a different word from *become* meaning *to suit*. It comes from the Anglo-Saxon *becomman*, of which the preterite was *becam*.

§ 149. *This will do* means *this will answer the purpose*. When *do* has this sense it is a different word from the *do* which signifies *to act*. It comes from the Anglo-Saxon *deáh*, of which the preterite was *dohte*, and corresponds with the word *taugen* in German and *duge* in Danish. In its present form it has lost a *-g*.

§ 150. *Do* meaning *to act* is a different word from *do* meaning *to answer the purpose*. It comes from the Anglo-Saxon *dó*, of which the preterite is *dyde*, and corresponds with the German *thun*.

§ 151. In *did* it is the first *d* which is the sign of the tense; the second the consonant of the original verb.

§ 152. Certain words have two forms for the Preterite, one in *a*, another in *u*. When this is the case, the Participle agrees with the latter. We cannot correctly say *I have swam*, *I have began*, *I have ran*, though many are in the habit of so doing.

Present.	1st Preterite.	2nd Preterite.	Participle.
Swim	Swam	Swum	Swum
Begin	Began	Begun	Begun
Sing	Sang	Sung	Sung
Sink	Sank	Sunk	Sunk
Drink	Drank	Drunk	Drunk
Run	Ran	Ran	Ran

If we ask how this double form originated, we shall find our answer in the Anglo-Saxon, where words like *sing*, *swim*, &c., changed *i* into *a*, and became *sang* and *swam*. However, in the second person Singular, and in *all* the persons of the Plural, a second change took place, and *a* became *u*.

Singular.		Plural.	
Ic sang	<i>I sang</i>	We sungon	<i>we sung</i>
þu sunge	<i>thou sungest</i>	Ge sungon	<i>ge sung</i>
He sang	<i>he sang</i>	Hi sungon	<i>they sung.</i>

This shows that in such a form as *thou sangest* a double departure from the old practice has taken place. The *a* is the vowel of the first and third persons, whilst the *-st* is borrowed from the second person singular of the Present.

There are other words where this double form prevails, and where it is explained on the same principle.

The Preterites of *smite* are *smote* and *smit*. In Anglo-Saxon, *smát* was the singular, *smiton* the plural, form. Similarly—

Ic bat	<i>I bit</i>	biton	<i>we bit</i>
Ic scean	<i>I shone</i>	we scinon	<i>we shone</i>
Ic arás	<i>I arose</i>	we arison	<i>we arose.</i>

§ 153. *Be* takes three forms—*be*, *being*, and *been*. The form *be-est*, used by Milton, is obsolete.

§ 154. *Be* is only used in Commands, in Conditional Propositions, and in the Infinitive Mood; as, *be gone; if it be so; I wonder how it can be; I wish to be alone.*

§ 155. *Being* is the Present, *been* the Past Participle; *whilst one was being planted, the other was being cut down; I have been at work.*

§ 156. *Am* takes four forms; as, *I am, thou art, N. or M. is, we, ye, they are.*

§ 157. The *-m* in *a-m* is no part of the original word, but the sign of the first person. *Am* is the only word that has such a sign.

§ 158. The *t* in *ar-t*, as a sign of the second person singular, is found in three other words, *wast* (and *wert*), *shalt*, and *wilt*.

The evidence that *is* is connected with *am*, *art*, and *are* can only be got through the allied languages.

<i>Sanskrit</i>	<i>Asmi</i>	<i>Asi</i>	<i>Asti</i>
<i>Lithuanic</i>	<i>Yemi</i>	<i>Essi</i>	<i>Esti</i>
<i>Slavonic</i>	<i>Yesmi</i>	<i>Yesi</i>	<i>Yesti</i>
<i>Latin</i>	<i>Sum</i>	<i>Es</i>	<i>Est</i>
<i>Meso-Gothic</i>	<i>Im</i>	<i>Ist</i>	<i>Ist</i>
<i>Anglo-Saxon</i>	<i>Eom</i>	<i>Art</i>	<i>Is</i>

§ 159. *Was* is found in two moods, the Indicative and the Subjunctive.

Indicative.

<i>I was</i>	<i>We were</i>
<i>Thou wast</i>	<i>Ye were</i>
<i>He was</i>	<i>They were.</i>

Subjunctive.

<i>If I were</i>	<i>If we were</i>
<i>If thou wert</i>	<i>If ye were</i>
<i>If he were</i>	<i>If they were.</i>

It is usual to call the verb *be* irregular, and to conjugate *am* and *was* as if they belonged to it. That this is incorrect is plain,

inasmuch as there is no etymological connection between the three words. They are separate verbs, expressive of a similar idea. Each is defective in some part of its conjugation; whilst the parts which are wanting in one are made by the forms of the other two. There is no Preterite to *be* and *am*, no Present to *was*.

In *was* and *were* observe the change from *s* to *r*.

ADVERBS.

§ 160. Adjectives can be converted into Adverbs by adding *-ly*, as *sweet*, *sweetly*; *brave*, *bravely*. In such words, *-ly* is an abbreviation of *like*.

§ 161. *Else*, *unawares*, *eftsoons*, and *needs*, are Adverbs that have arisen out of Possessive Cases. So have *once*, *twice*, and *thrice*.

Eftsoons means *soon after*, and is a compound of *soon* and *eft* = *after*. It is used by the older writers, and such moderns as imitate them.

In such a sentence as *he needs must come when called*, the word *needs* means *of necessity*.

The older forms of *once*, *twice*, *thrice*, are *ones*, *twies*, *thries*, wherein the *s* is as truly the sign of a Possessive Case as the *-s* in *father's* or *mother's*. Hence, *whence*, and *thence*, are in a similar predicament. The *-ce* represents an original *-es*; the older forms being *hennes*, *whennes*, and *thennes*.

§ 162. *Seldom*, along with the obsolete word *whilom*, is an Adverb that has grown out of a Dative Case, which, in many Anglo-Saxon words, ended in *-um*.

Hvile in Danish means *rest* or *pause*. In English *meanwhile* means *in the mean time*. In like manner *while* and *whilst* mean *during the time that*. An allied meaning is preserved in the expression to *while* (*pass*) *away the time*.

§ 163. *Darkling* means *in the dark*, and is one of the few Adverbs now remaining which end in *-ling*.

In Scotch these forms are more numerous. In Scotch, for instance, *blindlins* means *blindfold*; *stowlins*, *clandestinely*; *sidelins*, *obliquely*, &c.

§ 164. *Here, there, and where* were originally the Dative Cases of the Singular Number and the Feminine Gender.

§ 165. *Then and when* were originally the Accusative Cases of the Singular Number and the Masculine Gender.

§ 166. *Why* was originally an Instrumental Case.

The Nominative Cases of these words were *he, this, and who*; so that

<i>Here</i>	meant	<i>in this place.</i>
<i>There</i>	„	<i>in that place.</i>
<i>Where</i>	„	<i>in which place.</i>
<i>Then</i>	„	<i>at that time.</i>
<i>When</i>	„	<i>at what time?</i>
<i>Why</i>	„	<i>for what reason?</i>
* <i>The</i>	„	<i>by so much.</i>

It is clear that *hither, thither, and whither*, are derived from the same roots.

How can be shown to be an allied form of *why*, which meant *in what manner—for what reason?* The English language, however, conceals the likeness; whilst the Danish and Swedish, where we find the forms *hvi* and *hu*, show it more clearly.

§ 167. The only inflection which Adverbs take is that which expresses the Degrees of Comparison: which are those of the Adjective—*soon, sooner, soonest; often, often-er, often-est.*

There are not many words which do this. We *hear*, indeed, sometimes such expressions as *tightlier, quicklier, backwarder, and tightliest, quickest, backwardest, &c.* We rarely, however, find them in writing.

§ 168. *Rather* is the comparative of *rath*, meaning *quick, early, ready, willing. I would rather do so and so* means, *I would more quickly, or sooner, do, &c.*

Rathe, though obsolete, is still to be found in poetry. The *rathe primrose* means *the early primrose*. In this case the *a* is sounded as in *fate*. In *rather*, however, the *a* is sounded as in

* As in *all the more*. See p. 61.

father. Why is this? In order to see this we must go back to the Anglo-Saxon.

The Anglo-Saxon differed from the present English in having two distinct inflections for the degrees of Adjectives and Adverbs. The Adjectives ended in *-re*, and *-est*, as *heard*, *heardre*, *heardest* = *hard*, *harder*, and *hardest*. Meanwhile, the Adverbial forms were *-or* and *-ost*; as *heardor*, *heardost* = *hardlier* and *hardliest*.

But this was not all. The vowel *o*, as compared with *e*, is what is called Broad; *e* being Slender. In like manner, the *a* in *father* is also Broad; the *a* in *fate* Slender. In the present English this difference in the Breadth or Slenderness of the vowels is of little importance; of less importance than it is in almost any language on the face of the earth. Elsewhere, however, it commands a great deal of attention. Elsewhere there is a very decided tendency to accommodate the vowel of root to those of the inflection, or *vice versa*; a tendency which would change the *a* in *fate* to the *a* in *father* whenever such a termination as *-or* or *-ost* became attached.

In Anglo-Saxon this was actually the case. The word *rathe* had two series of degrees.

1. The Adjectival, as *rathe*, *rathre*, and *ratheste*; where the *a* was sounded Slender, and

2. The Adverbial, which ran *rathe*, *rather*, *rathost*, where the *a* was Broad, *i.e.* sounded as in *father*.

§ 169. Certain Adjectives may be used as Adverbs.

The sun shines bright; the time flies fast; the snail moves slow.

These are expressions to which many grammarians object. Doubtless, it is better to say *brightly* and *slowly*. There is one class of words, however, where we have no choice, *viz.* the Adjectives in *-ly*. We cannot well derive *dailily* from *daily*. There exist, however, such phrases as *he labours daily*; *he sleeps nightly*; *he watches hourly*, and others; in all of which the simple Adjective is used as an Adverb. *Virtually*, this Adjective is in the Neuter Gender.*

§ 170. Prepositions, Conjunctions, and Interjections, being wholly destitute of Inflection, will be noticed more fully in the Syntax.

After the notice of Declension and Conjugation, comes that of Derivation and Composition.

* See p. 71.

DERIVATION.

Addition of a vowel. *Babe, bab-y.* In Lowland Scotch this is far more common, and is spelt *-ie*; as *dogg-ie, lass-ie, ladd-ie, mous-ie, wif-ie.*

Addition of L.—1. Substantives.—*Gird-le, kern-el.*

2. Adjectives.—*Litt-le, mick-le.*

3. Verbs.—*Spark-le.*

Addition of R.—Substantives.—*a.* Words that in A. S. ended in *-er*, and were of the masculine gender—*laugh-t-er, slaugh-t-er.*

b. Words that in A. S. ended in *-er*, and were of the neuter gender—*lay-er, fodd-er.*

c. Words that in A. S. ended in *-ere*, and were of the masculine gender. These are almost all the names of agents—*Read-er, sinn-er, harp-er, full-er, bak-er, brew-er, thatch-er, weav-er, spinn-er, wait-er, eat-er, drink-er, &c.*

d. Words that in A. S. ended in *-ra*, and were masculine—*gander* (A. S. *gandra*).

Verbs.—*Hind-er, low-er.*

Addition of N.—Substantives.—*Maid-en, main* (as in *might and main*). That the *-n* is no part of the original word in *mai-n*, we see from the word *may*. The idea in both *may* and *mai-n* is that of *power*. Words of this sort express the fact of the object to which they are applied being *made of the material of which* the radical part of the derivative is the name: thus, *gold-en* is a derivative from *gold*, the material of which *golden guineas* are made.—So, also, *oak-en, ash-en, beech-en, braz-en, flax-en, lead-en, silk-en, wood-en, wooll-en, hemp-en, wheat-en, oat-en, wax-en.*

Addition of the sound of O, originating in *-ow* or *-ov*, and spelt in the present English *-ow*. By comparison with *shade* and *mead*, the forms *shad-ow* and *mead-ow* are shown to be derivative.

Addition of T.—1. Substantives.—*a.* Words which in A. S. ended in *-t*, *gif-t, shrif-t, thef-t, wef-t* (weave), *rif-t, drif-t, thrif-t, frost* (freeze), *grist* (grind), *fligh-t, sigh-t, draugh-t* (draw), *weigh-t.*

b. Words which in A. S. ended in *-ta*. The compounds of the word *wright* (from the root *work*, in the old past tense *wrought*); such as *cart-wrigh-t, wheel-wrigh-t, mill-wrigh-t, &c.*

2. Adjectives.—*Tigh-t* (tie).

Addition of D.—1. Substantives.—*Bran-d* (burn, *brenn*, obsolete), *floo-d* (flow), *mai-d* (may in Lowland Scotch), *see-d* (sow), *bur-d-en* (bear).

2. Adjectives.—*Col-d* (cool).

Addition of TH (A. S. *þ* as sounded in *thin*).—1. Substantives.—*Dea-th, bir-th* (bear), *heal-th, leng-th, bread-th, heigh-th, dep-th,*

mir-th, tru-th, weal-th, fl-th, til-th (tillage, or tilled ground), *ki-th* (as in the phrase *kith and kin*).

2. Adjectives.—The syllable *-cou-th* in the compound word *uncou-th*. This word originally means *unknown*, originating in the word *ken* = to *know*.

Addition of TH (A. S. *ð*) as sounded in *thine*.—1. *Bur-th-en* derived from *bear*.

Addition of the sound of the Z in *zeal* and the S in *flags* (*flagz*).—Verbs.—*Clean-se* (*clenz*), from *clean*. In A. S. *clæn-s-i-an*.

Addition of the sound of K.—*Hill-ock*.

Addition of the sound of the vowel E (as in *feet*), originating in *-ig*, and spelt in the present English *-y*.—All the derivative adjectives that now end in *-y*, ended in A. S. in *-ig*; as *blood-y*, *craft-y*, *drear-y*, *might-y*, *mist-y*, *mood-y*, *merr-y*, *worth-y*, of which the A. S. forms were *blōd-ig*, *cræft-ig*, *dreōr-ig*, *mīht-ig*, *mist-ig*, *mōd-ig*, *myr-ig*, *worth-ig*.

Addition of the syllable *-ing*.—*Clean-s-ing*, *dawn-ing*, *morn-ing*. In these words the *-ing* was originally *-ung*; as *clæn-s-ung*, *dag-ung*, A. S.

Addition of the syllable *-l-ing*.—*Gos-l-ing* (little goose), *duck-l-ing* (little duck), *darl-ing* (little dear), *hire-l-ing*, *found-l-ing*, *fond-l-ing*, *nest-l-ing*, &c. The words of this class are generally diminutives, or words expressive of smallness.

Addition of the syllable *-kin*.—*Lamb-kin* (little lamb), *mann-kin* (little man). Words ending in *-kin* are chiefly diminutives.

Addition of the syllable *-rel*.—*Cockerel* (little cock), *pick-erel* (little pike). Diminutives.

Addition of the syllable *-ard*.—*Drunk-ard*, *stink-ard*.

Addition of the syllable *-old*.—*Thresh-old*.

Addition of the syllable *-ern*.—*East-ern*, *west-ern*, *north-ern*, *south-ern*.

Addition of the syllable *-ish*.—*Child-ish*, *Engl-ish*, *self-ish*, *whit-ish*. The original form was *-isk*; *cild-isc* (*child-ish*), *Engl-isc* (*English*), A. S.

Addition of the syllable *-ness*.—*Good-ness*, *bad-ness*, *wicked-ness*, *bright-ness*, *dark-ness*, *weari-ness*, *dreari-ness*, &c.

Addition of the syllable *-ster*.—*Song-ster*, *pun-ster*. Originally words in *-str-* were limited to the names of females.

Change of Sounds.—1. Consonants.—*Price*, *prize*; *cloth*, *clothe*; * *use*, *use* (pronounced *uze*); *grass*, *graze*; *grease* (pronounced *greace*), *grease* (pronounced *greaze*). In each of the pairs of words given above, the former is a substantive, and the latter a verb.

2. Vowels.—*Rise*, *raise*; *lie*, *lay*; *fall*, *fell*; *sit*, *set*. The generality of these words are verbs. There are, however, a few nouns, as *top*, *tip*; *cat*, *kit*.

* Pronounced *clodhs*.

The termination *-ry* in words like *rookery*, *fishery*, &c., presents some difficulty. It is clear that the *-r* forms no part of the original word ; for, though there is such a word as *fisher* = *fisherman*, there is no such word as *rooker*. Neither does *fishery* mean a collection of *fishermen*, but one of *fishes*. *Yeomanry* and *Jewry*, words of similar origin and meaning. They carry with them the idea of a collection, or assemblage. The words *Englishry*, *Danishry*, *Welshery*, are to be found in old authors.

Eyrie is generally said to mean the *nest* of an eagle. It rather means the *collection of eggs or eggery*.

COMPOSITION.

Substantives preceded by Substantives.—*Day-star*, *morning-star*, *evening-star*, *hazel-nut*, *fire-wood*, *sun-light*, *moon-light*, *star-light*, *torch-light*, &c.

Substantives preceded by Adjectives.—*Blind-worm*, *grey-beard*, *green-sward*, *black-thorn*, *mid-day*, *quick-silver*, *holy-day*, &c.

Substantives preceded by Verbs.—*Turn-spit*, *spit-fire*, *dare-devil*, *sing-song*, *turn-coat*, &c.

Substantives preceded by the form in *-ing*.—*Turning-lathe*, *sawing-mill*.

Adjectives preceded by Substantives.—*Sinful*, *thankful*, *blood-red*, *eye-bright*, *coal-black*, *snow-white*, *nut-brown*, *heart-whole*, *ice-cold*, *foot-sore*, &c.

Adjectives preceded by Adjectives.—*All-mighty*, *two-fold*, *many-fold*, &c.

Adjectives preceded by Verbs.—*Stand-still*, *live-long*.

Verbs preceded by Substantives.—*God-send*. Rare.

Verbs preceded by Adjectives.—*Little-heed*, *rough-hew*. Rare.

Verbs preceded by Verbs.—*Hear-say*. Rare.

Present Participles preceded by Adjectives.—*All-seeing*, *all-ruling*, *soft-flowing*, *fast-sailing*, *merry-making*.

Past Participles preceded by Adjectives.—*New-born*, *free-spoken*, *fresh-made*, *new-made*, *new-laid*.

Present Participles preceded by Substantives.—*Fruit-bearing*, *music-making*.

Past Participles preceded by Substantives.—*Heaven-born*, *bed-ridden*, *blood-stained*.

Verbal Substantives preceded by Substantives.—*Man-eater* *woman-eater*, *kid-napper*, *horn-blower*.

Verbal Adjectives preceded by Substantives.—*Mop-headed*, *chicken-hearted*.

Verbal Adjectives preceded by Adjectives.—*Cold-hearted*, *flaxen-haired*, *hot-headed*, *curly-pated*.

Adverbs entering into composition are of two sorts :—

1st. Those that can be separated from the word with which they combine, and, nevertheless, appear as independent words ; as *over*, *under*, *well*, &c., in *over-do*, *under-go*, *well-beloved*, &c.

2nd. Those that, when they are separated from the verb with which they combine, have no independent existence as separate words ; e. g. the syllables *be-*, *un-*, *a-*, in *be-hove*, *be-fit*, *be-rhyme*, *un-bind*, *un-do*, *un-loose*, *un-lock*, *un-wind*, *a-rouse*, *a-rise*, *a-wake*, *a-wak-en*, *a-bet*, *a-bide*.

SYNTAX.

§ 171. Syntax treats of the arrangement of words, and the principles upon which they are put together, so as to form sentences. It deals with groups or combinations of words ; in this respect differing from Etymology, which deals with individual words only.

The notice of the Compounds of a language leads from Etymology to Syntax ; for it is clear that in expressions like *hot-headed*, *horn-blower*, and the remainder of the preceding series, we have something more than an individual word, and, consequently, something which, in some sense, belongs to Syntax.

It is not always an easy matter to distinguish between two separate words and a Compound. A crow is a *black bird*. It is not, however, a *blackbird*. The best criterion is the accent.

When the two words are equally accented, the result is a pair of separate words, connected with one another, according to the rules of Syntax—the crow is a *bláck bird*.

When the two words are *unequally* accented, the result is a Compound—as the *bláckbird* is akin to the *thrush*.

The Syntax of a language is always regulated by its Etymology ; so that in those languages where the signs of Gender, Number, Case, Person, Tense, and Mood are numerous, the rules of Syntax are also numerous. On the other hand, where the Etymology is simple, the Syntax is of moderate dimensions.

In English, as has been seen, our Etymological forms are few. There were, for instance, but few Cases, and there were but few distinctions of Gender. The Adjective was remarkably wanting in forms : yet it is a part of speech which, in many languages, has, at least, two Genders—often three. In French, for instance, we say *le bon père* = *the good father* ; but *la bonne mère* = *the good mother*. In Latin *bonūs pater* = *good father* ; *bona mater* = *good mother* ; *bonum telum* = *good weapon*. Meanwhile, the Plural runs *boni patres*, *bonæ matres*, *bona tela*. The Frenchman who said *bon mère* or *bonne père* might be accused of making a false

Concord, inasmuch as he would join an Adjective in one Gender to a Substantive in another. No Englishman can possibly commit an error of this kind; because, in the word *good* there is no change at all, and, because, in English, we say *good father, good mother, good thing, good fathers, good mothers, and good things* indifferently.

The same applies to the Articles. In French there are the forms *un* and *une* = *a* (or *an*); along with *le, la, les*. Meanwhile, the German says *der, die, das*, and *einer, eine, eines*, where the Englishman says simply *the*, and *a* (or *an*). Of course, then, the rules for the Syntax of the Article must be simpler in English than in German.

On the other hand, English Syntax has certain decided peculiarities—peculiarities which require to be thoroughly understood, in order that certain difficulties and ambiguities may be avoided.

In languages where each part of speech has its own peculiar and characteristic termination it is scarcely possible to confound a Substantive with a Verb or a Verb with a Substantive. In English, however, where these distinctive signs are rare, it is, by no means easy, in all cases, to separate them. Take, for instance, the word *black*. It is, doubtless, in its origin, adjectival; and if we ask what it is, as a part of speech, the answer is that *it is an Adjective*. As such, we can give it the degrees of Comparison, and say (for instance) *this ink is black, this is blacker, but that is the blackest of all*. But what when we use such an expression as the *blacks of Africa* or the *blacks are falling*, where there is the sign of the plural number? Surely, we must say that *black* means *black man*, or *black thing*, and that the word is no longer an Adjective but a Substantive.

But this is not all. The word may be used as a Verb and a Participle, and the man who has *had his shoes blacked* may say that *the little boy at the corner of the street blacked them*.

A little consideration will teach that, in most cases, the laws of Syntax are neither more nor less than the dictates of common sense applied to language, and that, in many cases, the ordinary rules are superfluous. This applies most especially to the Concords, or Agreements. No one, who speaks English, need be told that in speaking of a man we say *he*; a woman, *she*; an inanimate object, *it*. In doing this we suit the Pronoun to the Substantive, and use a masculine, a feminine, or a neuter form accordingly. Consequently, the words seem to agree with one another. It would, however, be strange if they did not. The word *man* is the name of a male. The pronoun *he* is the same. They are applied to the same object.

Again—if certain Pronouns, such as *they*, apply only to a number of individuals, and never to a single person, and if such a verb as *calls* applies to a single individual only, and never to a number, it requires no great amount of ingenuity to discover that

such an expression as *they calls* is nonsensical. *They* denotes a multitude ; *calls* a single individual. How can the two be united ?

It is, of course, useful to know that the first of these instances gives what the grammarians call a Concord of Gender ; the second a Concord of Number. Common sense, however, lies at the bottom of both. A Substantive and a Pronoun which each denote an object of the same sex cannot fail to be in the same Gender, and because they are this, they are said to agree with one another. In like manner a Pronoun and a Verb, when each means the same person or the same number of persons, exhibit the Concords of Person and Number.

Some sentences consist of a single proposition, as—*the sun shines* ; others, of two propositions combined, as—*the sun shines, and therefore, the day will be fine.*

This is made plainer by writing the words thus—

The sun shines,
and therefore
The day will be fine.

The Syntax of Single Propositions, being the simplest, comes first under notice.

SYNTAX OF PRONOUNS.

As the Pronouns had the fuller inflection, they preceded both the Substantive and the Adjective when we treated of their Etymology. For the same reason they come first in Syntax.

Whether we say *feed the horse* or *the horse feeds* is indifferent ; inasmuch as, in *Substantives* like *horse*, there is no difference between the Objective and Nominative.

Whether we say *a good book* or *good books* is indifferent ; inasmuch as, in *Adjectives* like *good*, there is no difference between the Plural and the Singular.

Whether we say *feed he* or *feed him* is by no means indifferent ; inasmuch, as in *Pronouns* like *he*, &c., the Objective and the Nominative differ.

Whether we say *this book* or *these books* is by no means indifferent, inasmuch, as in *Pronouns* like *this*, &c., the Plural and the Singular differ.

§ 172. *His* and *her* are personal pronouns in the Possessive Case rather than true Possessive Pronouns. If it were not so, such expressions as *his mother* and *her father* would be ungrammatical. In other words they are the equivalents to *ejus* rather than *suus*.

§ 173. With *my*, *thy*, *our*, *your*, *her*, and *their*, the

Substantive is expressed; as, *this is my hat*. We cannot say, *this hat is my*.

§ 174. With *mine, thine, ours, yours, hers, and theirs*, the Substantive is understood; as, *this hat is mine*. This would be in full, *this hat is my hat*.

§ 175. *His* and *its*, on the contrary, can be used either in union with the Substantive or without it—*this is his hat; this is its home*.—*This hat is his; this one is its*.

§ 176. In expressions like *they say, &c.*, *they* means *the world at large, or people in general*. This is the Indeterminate use of the Pronoun.

§ 177. *One says* is also an Indeterminate expression, wherein *one* is not the Numeral, but the French word *on* in *on dit*.

§ 178. *It* is also Indeterminate. It stands for an unexpressed but understood *Subject*.

§ 179. So is *there*. It stands for an unexpressed but understood *Predicate*.

In such phrases as *it rains, it snows, it freezes*, it would be hard to say, in express terms, what *it* stands for. Suppose we are asked *what rains? what snows? what freezes?*—the answer is difficult. We might say *the rain, the weather, the sky*, or what not? Yet, none of these answers are satisfactory. To say *the rain rains, the sky rains, &c.*, sounds strange. Yet we all know the meaning of the expression—obscure as it may be in its details. We all know that the word *it* is essential to the sentence; and that if we omitted it and simply said *rains*, the grammar would be faulty. We also know that it is the Subject of the proposition—a point of knowledge which is of great importance.

The following extract from an old grammar illustrates this difficulty. The word *Deus* (*God*) was held to be the Subject in such indeterminate expressions as the ones just under notice.

<i>Pluit,</i>	raynes	<i>Deus meus,</i>
<i>Gelat,</i>	freses	„ tuus.
<i>Degelat,</i>	thowes	„ suus.
<i>Ningit,</i>	snawes	„ ipsius.
<i>Tonat,</i>	thoneres	„ sanctus.

Grandinat,
Fulgurat,
Fulminat,

hayles
lownes
idem,

Deus omnipotens.
,, creator.
,, dat omnia.

Just as *it*, when it begins a proposition, is a Subject, so is *there* a Predicate. It is a Predicate, however, which *begins* the Proposition in which it occurs, and, so doing, looks like a Subject. In this lies its Indeterminate character. If I say *something wrong is there*, or (*thieves are there*) the person to whom I speak imagines that I know the place where the *wrong* or the *thieves* are to be found. This is because I use the word *there* in a determinate sense. If, however, I say *there is something wrong*, or *there are thieves in the house*, I imply, that, though I know of mischief, and though I know of robbery, I do *not* exactly know the point where they are to be discovered. This is because *there* is Indeterminate.

Nevertheless, it is the Predicate of the proposition: the word which follows the verb being the Subject.

§ 180. In Indeterminate sentences beginning with *it* the verb is Singular.

§ 181. In Indeterminate sentences beginning with *there* the verb is either Singular or Plural, as the case may be. It is Singular when the noun which follows it is Singular, and it is Plural when it is Plural. We say,

There *is* something wrong.
There *are* thieves.

§ 182. *An* is called the Indefinite Article, because it specifies no object in particular. It is only used before words beginning with a vowel. Before a consonant, a semivowel, or *-h*, it loses the *-n* and becomes *a*; as, *an ant*, *an egg*—*a man*, *a pan*.

Amongst the curiosities of language we may reckon the words *adder*, *nag*, *newt*, and a few others. The German for *adder* is *natter*, the Danish for *nag* is *øg*. *Newt* is the same word as *eft*. In all these, there has been a confusion between the final *-n* of the Article, and the initial of the Substantive; so that, whilst *a nadder* has been divided as if it were *an adder*, *an ag* has been divided as if it were *a nag*. In an old vocabulary for the use of boys learning Latin the following misdivisions occur. Unlike,

however, the words just noticed, they have failed to become permanent.

<i>Hec auris</i>	a nere	i. e. an ear.
<i>hec aquila</i>	a neggle	„ an eagle.
<i>hec anguilla</i>	a nele	„ an eel.
<i>hec erinaceus</i>	a nurchon	„ an urchin.
<i>hic comes</i>	a nerle	„ an earl.
<i>hic senior</i>	a nald man	„ an old man.
<i>hic exul</i>	a nowtlay	„ an outlaw.
<i>hic lutricius</i>	a notyre	„ an otter.
<i>hec alba</i>	a nawbe	„ an aube.
<i>hec amictus</i>	a namyt	„ an amice.
<i>hec securis</i>	a nax	„ an axe.
<i>hec axis</i>	a naxyltre	„ an axletree.
<i>hec ancora</i>	a nankyre	„ an anchor.

§ 183. When two or more Substantives come together, meaning different things, the Article stands before each. When the offices are separate we say, *the secretary and the treasurer*.

§ 184. When two or more Substantives come together, meaning the same thing, the Article stands before the first only. When the two offices are held by the same person we say, *the secretary and treasurer*.

§ 185. In a few instances the simple personal is used instead of the Reflective Pronoun, *i. e.* we say *him* instead of *himself*—

He sat *him* down at a pillar's base.—BYRON.

§ 186. When any word comes between the personal pronoun and *self*, the personal pronoun is always in the Possessive Case, as *my own self*, *our own selves*, *his own self*, *its own self*, *their own selves*.

§ 187. In *myself*, *thyself*, *ourselves*, and *yourselves*, the construction is that of an ordinary Substantive preceded by a Possessive case. *Myself* means *my personality, individuality*.

§ 188. When *himself* and *themselves* are in the nominative case, they may be looked upon as improper compounds, and treated as single words. *He himself is coming—they themselves are here.*

§ 189. When *himself* and *themselves* are in the accusative case, they must be looked upon as instances of apposition. *He hurries himself—they busy themselves.*

§ 190. In *herself* the construction is ambiguous. We cannot say whether the first syllable is Possessive or Objective.

§ 191. In *itself* the construction is also ambiguous. We cannot say whether the original form was *it-self* or *its-self*.

These details deserve attention. In the first place *self* is one of those words which are dealt with more correctly in the language of the uneducated classes than in the language of literature. In the provincial dialects they are used rightly ; in books wrongly. Many an individual has been laughed at for saying *his-self* and *their-selves*, instead of *him-self* and *them-selves* ; and that by speakers who would be shocked at hearing *me-self*, or *thee-self*, instead of *myself*, or *thyself*. In strict grammar, however, *his-self* and *their-selves* are right.

For the purposes of grammar *self* is a Substantive ; and, after the manner of Substantives should it be treated. It means *personality*, or *individuality*, and should enter into the structure of sentences accordingly. Like an ordinary Substantive, it has a plural number, and we say *myself* and *ourselves* just as we say *my personality*, or *our individualities*. Such being the case, expressions like *himself* and *themselves* are as objectionable as *him personality*, or *them individualities*. Custom, however, has given currency to an inconsistent use of the word.

§ 192. The numeral *one* is naturally singular. All the others are naturally plural.

§ 193. The numeral *one* is naturally singular. So is the Indefinite Article *an* (or *a*). At the same time we say *a hundred*, *a thousand*, and the like ; the words *hundred* and *thousand* being collective.

§ 194. The Noun with which a Plural Numeral is joined is often in the Singular Number. Many say *twenty pound* instead of *twenty pounds*.

§ 195. The *two first* is by no means the same as the *first two*. The *two first boys of their class* are the captains of two different classes. The *first two boys* are the captain and second of the same class.

SYNTAX OF SUBSTANTIVES.

§ 196. The Possessive Case implies ownership—*John's picture* means the *picture* which is owned by *John*. *A picture of John* means a *picture in which John is represented*.

§ 197. In the names of a few well-known objects the Possessive Case can stand by itself; as *St. Paul's*, *St. Bride's*, *Rundell and Bridge's*, &c. Here the words *Cathedral*, *Church*, *Shop*, or the like, are understood.

SYNTAX OF ADJECTIVES.

As Adjectives have neither Case nor Number, nor yet Gender, their Syntax is simple. It chiefly refers to the degrees of Comparison.

§ 198. The Adjective generally precedes the Substantive; as, *a good man*, not *a man good*. In many other languages the order is reversed. Even in English we may use such expressions as *a man just and good*, *a woman wise and fair*, *a hero devoted to his country*.

§ 199. When two objects are compared, the Comparative, when more than two, the Superlative De-

gree, should be used—*this is the better of the two, but this is the best of all.*

§ 200. The Positive preceded by the word *more* may stand instead of the Comparative. We may say *more wise* instead of *wiser*.

§ 201. The Positive preceded by the word *most* may stand instead of the Superlative. We may say *most wise* instead of *wisest*.

§ 202. Sometimes both signs may be used; as, *the more serene spirit, the most straitest sect.*

These latter combinations are good instances of Pleonasm. Those like *more wise* and *most wise* require a further notice. That they can be used is universally known. Neither is there anything remarkable in their syntax. Common sense tells us what they mean. When, however, do we use the one form, when the other? This depends upon the nature of the Adjective. In general terms, we may say that the object of the circumlocution is to keep the length of the word within certain limits. It is, *probably*, better to say *more fruitful* than *fruitfuller*. It is *certainly* better to say *more pusillanimous* than *pusillanimouser*. But it is doubtful whether this is the only rule to go by. A great many Adjectives (*fruitful* amongst the number) are Compounds, in which case the addition of an *extra* syllable presents an accumulation of subordinate parts, which, to some speakers, may be inconvenient or disagreeable. Thirdly, there is a large number of Adjectives which are of foreign origin. To some of these an English affix like *-er* or *-est* would be exceptionable.

Thus much, however, may safely be said—

1. That when the word is, at one and the same time, monosyllabic and English in origin, the forms in *-er* and *-est* are preferable.

2. That when the word is trisyllabic, compound, and of foreign origin, the combinations in *more* and *most* are to be resorted to.

For intermediate cases the writer may consult his own taste. Of dissyllables, the words that end in *-y* are those that, next to our native monosyllables, have the best claim to be inflected—as *holy, holier, holiest*—*manly, manlier, manliest*; upon which we may remark, by the way, that they are all Anglo-Saxon.

In these *y* is changed into *-i-*, just as it was in the plural of Substantives like *quantity* (*quantities*) and the preterite of Verbs like *cry* (*cried*).

§ 203. The word *like* governs an Objective Case, as *this is like him*, and it is the only Adjective that does so.

We now pass from the consideration of the Adjective to that of the Participle. Before, however, we treat of the details of its Syntax we must guard against the very common error of supposing that all words which end in *-ing* are Participles. In expressions like *seeing is believing*, and many others, the forms in *-ing* are no Participles but Substantives.

§ 204. The Syntax of the Participle is, to some extent, the Syntax of the Adjective. We may say *I am tired*, or *he is weeping*, just as we may say *I am weary*, or *he is sad*.

§ 205. A Participle, like an Adjective, can form the Predicate, but not the Subject, of a Proposition; as, *I am writing*, *he is speaking*, *the dog is barking*.

§ 206. A Participle, like an Adjective, is wholly destitute of *actual* inflection. We say *I am*, *thou art*, *he is*, *she is*, *it is*, *we are*, *ye are*, *they are*—*speaking*. We also say, *I heard him*, *her*, *it*, or *them*—*speaking*.

§ 207. A Participle, however, like an Adjective, must be considered in respect to its *virtual* Cases, *virtual* Numbers, and *virtual* Genders.

§ 208. The Past Participle combines with both *am* and *have*, as *I am called*, *I have spoken*.

§ 209. The Present Participle combines with *am*, but not with *have*. We say *I am calling*. No one says *I have coming*.

Such a phrase as *I have been calling* is no exception to the rule: inasmuch as *been* is the word which unites to *have*, whilst *calling* depends upon *been*.

§ 210. Combined with *am*, *art*, &c., the Participle is in the same Case with the Noun.

§ 211. Combined with *have*, the Participle is in the Accusative Case and Neuter Gender.

This occurs in phrases like *I have spoken, I have slept, I have moved, I have written*; where *have* is in the present tense, and where *spoken, slept, moved, written*, are past passive participles. The phrases *I had spoken, I had moved, &c.*, are in the same predicament, except that *had* is in the present tense. *I had been moved, I shall have struck*, are modifications of the same construction, the phrase being somewhat more complex. Now, in all the phrases quoted above, the word *have* has the same power. It indicates *past time although it be itself in the present tense*.

As the natural meaning of the word *have* denotes *possession*, it may naturally be asked how it comes to mean *past time*. The difficulty that here arises becomes more visible, if we substitute for the word *have* some word of similar meaning, such as *hold, possess, or own*. To say *I own written a letter, I possess written a letter, I hold written a letter*, sounds as nonsense; at any rate, it gives no such a meaning as is given by the words *I have written a letter*. A little consideration, however, will show how the power of expressing *past time* may arise out of the idea of *possession*. In the first place, it is very evident, that, in order for a person to possess an object, the object must be in existence. We cannot say that a man *has a written letter*, without also implying that a *letter has been written*. Hence the idea expressed by the words *I have a written letter, or I have a letter written*, is allied to the idea expressed by *I have written a letter*.

The proofs that the view above is the true one are as follows:—

1. In certain other languages we find other words besides *have* expressive of possession, used for the sake of denoting *past time*; e. g. in Spanish the word *tengo* = *I hold*, and in Old High-German the word *eigan* = *to own*. Here, phrases like *I hold ridden, I own ridden* = *I have ridden*, are actually existing.

2. In Old-High-German, Old Saxon, and Anglo-Saxon, we have the order of the participle and substantive occasionally reversed; e. g. instead of saying *I have forgotten it, I have chosen him, I have made one*; the phrases ran, *I have it forgotten* (i. e. *I possess it as a forgotten thing*), *I have him chosen* (i. e. *I possess him as a chosen person*), *I have one made* (i. e. *I have one as a made thing*).

3. That, in languages where there is a sufficient amount of inflection to exhibit the participle as agreeing in case, number, and gender with the substantive to which it applies, such agreement is exhibited. In Latin we find expressions like *litteram scriptum habeo* = *I have, as a thing written, a letter, or I have written a letter*.

Observe the word *thing*. It is not with the substantive that appears in the sentence ; but with the substantive understood that the participle agrees. Doing this, it is neuter.

§ 212. Participles denote actions rather than qualities. *I am tired* is different from *I am weary*; *the sun is shining* is different from *the sun is bright*.

§ 213. Every Participle is derived from a corresponding Verb; as *tiring* from *tire*, *shining* from *shine*.

§ 214. A Participle, like a Verb, can govern a Case. We say *I am calling him*, just as we say *I call him*.

§ 215. In respect to its Concords the Participle is an Adjective ; in respect to its Government a Verb.

§ 216. When a Participle is more of a Verb than an Adjective it *follows* its Substantive, as—*I am thinking, I saw a vessel sailing*.

§ 217. When a Participle is more of an Adjective than a Verb it *precedes* its Substantive, as—*a thinking man, a sailing vessel*.

§ 218. Participles, when used as Adjectives, can be preceded by the words *very*, *more*, and *most*, *less* and *least*; as *a very loving couple*; *a more shining light*; *a most thinking man*.

§ 219. A Verb is a word which can form both the Predicate and the Copula of a Proposition: as *Fire burns*.

§ 220. Every Verb has its corresponding Participle. From *come*, *plant*, *write*, we get *coming*, *planted*, *written*.

§ 221. As the Participle agrees with the Adjective, and as the Infinitive Verb agrees with the Substantive, Verbs are susceptible of Inflection.

§ 222. So far as the Verb is related to the Noun, it is Declined. So far as it is characterized by peculiarities of its own, it is Conjugated.

§ 223. Verbs must be considered in respect to *Mood, Tense, Person, and Number*.

§ 224. The Imperative can only be used in the Second Person. It applies to the person spoken to, and to him only.

§ 225. It can be used in both Numbers ; inasmuch as we can speak to either one individual or more than one.

§ 226. It can, as has been already stated, dispense with the Pronoun, inasmuch as we can say *walk, stop, speak, &c.* But it can also be accompanied by one.

§ 227. When an Imperative is accompanied by its Pronoun, the Pronoun, instead of preceding the Verb, follows it. We say *walk thou; speak thou;* rather than *thou walk, thou speak.*

§ 228. Negative Imperatives are generally expressed by the auxiliar *do*. We say *do not hurry*, more frequently than *hurry not*.

The use of the words *you* and *ye* may now be noticed. They occur in conjunction with other Moods besides the Imperative. They occur, however, oftener with Imperatives than aught else. However much we may be told in the Etymological part of our grammars that *ye* is in the Nominative and *you* in the Objective Case, and however much the theoretical views of the English language may favour this view, it is clear that there is a great deal of confusion between the two. Dr. Guest has well remarked that at one time the two forms were nearly changing place ; in proof of which he gives the following examples :

As I have made *ye* one, lords, one remain ;
So I grow stronger *you* more honour gain.

Henry VIII. iv. 2.

What gain *you* by forbidding it to tease *ye* ?
It now can neither trouble *you* nor please *ye*.

Dryden.

Nor is this all. *Ye* may not only be either Objective or Nominative, but it may stand for *yourselves*; so that, in many expressions, the construction is ambiguous. *Mount ye* may mean either *be ye mounted*, or *mount yourselves*.

In *Henry IV.*, Falstaff says to the Prince of Wales, "Rob *me* the exchequer, Hal." Here *me* is a kind of Dative, and means *for me*, or, *at my request*.

§ 229. When two verbs come together, the latter is either a Gerund or an Infinitive Mood.

§ 230. The Gerund is preceded by *to*, as *I began to speak*; which was in A. S. *Ic ongann to spreccanne*.

§ 231. When the construction is Infinitive, *to* is omitted.

Only a few words dispense with the Preposition; *e. g.* we say:—

I may go,	<i>not</i>	I may <i>to</i> go.
I might go,	„	I might <i>to</i> go.
I can move,	„	I can <i>to</i> move.
I could move,	„	I could <i>to</i> move.
I will speak,	„	I will <i>to</i> speak.
I shall wait,	„	I shall <i>to</i> wait.
I should wait,	„	I should <i>to</i> wait.
Let me go,	„	Let me <i>to</i> go.
He let me go,	„	He let me <i>to</i> go.
I do speak,	„	I do <i>to</i> speak.
I did speak,	„	I did <i>to</i> speak.
I dare go,	„	I dare <i>to</i> go.
I durst go,	„	I durst <i>to</i> go.

§ 232. In Syntax we talk of Time; in Etymology of Tenses. It is not every Time that has a Tense to match.

§ 233. To denote an action actually Present, we use the Present Participle preceded by *am*, *art*, *is*, &c. *I am speaking and you are interrupting me*.

This shows that, in the case of the *Present* Tense, at least, the name by no means accurately coincides with its meaning; a fact to which the attention of the student is most especially invited. When a person says that *he sleeps well*, the chances are that he is awake at the very time he makes the announcement. When he

says *I dine at one and sup at nine* he cannot be taking both meals at once. That the *sun rises every morning* may be said either at noon or at midnight. What, then, does the present denote? It denotes *habits*, and, if it were not the novelty of the expression, might be called the *Habitual* tense. To say that *a man rides well* is to say that he is a good rider. To say that *I dine at one* means that a dinner at that hour is my usual custom.

§ 234. To denote an action which took place in past time, but which was interrupted, we use the Present Participle preceded by *was, were, &c.* *I was speaking when he interrupted me.*

In this there is a mixture of the Past time with the Present. The *act of speaking* and the interruption may have taken place a thousand years ago. Hence, both *was* and *interrupted* are Past tenses. Nevertheless, the *speaking* and the *interruption* were simultaneous; i. e. they were *Present* to one another, and *speaking* is a *Present* Participle.

§ 235. To denote an action which has taken place in past time, but of which the effects are present, we use the Preterite Participle preceded by *have, &c.* *I have spoken and mean to speak again.*

There is a mixture of Past time and Present in all expressions of this kind. We see this in the very form of them. *Have* is a Verb in the Present Tense; *spoken* a Past Participle. A Past time, however, of this kind has always some reference to the Present.

1. *I have learned my lesson* may imply either *I am ready to say it*; or, *I don't mean to learn it again.*

2. *What I have written I have written*, implies *I am prepared to stand by the consequences.*

In *I learned* or *I wrote* there is no such Present element.

§ 236. To denote a Future action we use the Infinitive preceded by *shall* or *will*; as *I shall speak, he will conquer.*

1. Where the Englishman says *to be moved*, the ancient Roman said *moveri*; the former using a combination of words, the latter a single word in a particular Mood, Tense, and Voice—*moveri* being the Present Tense of the Infinitive Mood of the Passive Voice of *moveo*. Upon the same principle—

2. The English *I am, thou art, he is, we are, ye are, they are moving*, were, in Latin, *moveo, moves, movet, movemus, movetis, movent*;

3. Also, *I was, thou wast, he was, we were, ye were, they were moving*, were *movebam, movebas, movebat, movebamus, movebatis, movebant*;

4. Also, *I have, thou hast, he has, we have, ye have, they have bitten*, were *momordi, momordisti, momordit, momordimus, momordistis, momorderunt*;

5, 6.—Also, *I shall, or will, call, &c.*, were *vocabo, vocabis, vocabit, vocabimus, vocabitis, vocabunt*.

7. Also, *let us go* = *eamus*.

8. Also, *I have come (veni) that (ut) I may see (videam)* = *veni ut videam*; whilst *I came that I might see* = *veni ut viderem*.

In all these instances the Latin uses a single word, i. e. a verb in a certain Mood, Tense, or Voice, which Mood, Tense, or Voice, is characterized by its particular inflection. In English, however, we look for these inflections in vain. There are *some few* signs of Tense and Mood—but only *some few*. The amount of inflection exhibited in the Latin is wholly wanting.

We have, however, something in the place of it. By combining the words *be, am, have, &c.*, with our Infinitives and Participles we get, if not an actual inflection, an equivalent to one. The Verbs that help us to this are called the *Auxiliars*.

§ 237. In many languages the subject of the Verb, when a Pronoun, is omitted. In Latin *Ego*=*I, tu*=*thou, is*=*he, nos*=*we, vos*=*ye, ii*=*they*. In Latin, however, it was, by no means, necessary to say *Ego voco, tu vocas, &c.* It was sufficient to say—

<i>Voco,</i>	<i>I call.</i>	<i>Vocamus,</i>	<i>We call.</i>
<i>Vocas,</i>	<i>Thou callest.</i>	<i>Vocatis,</i>	<i>Ye call.</i>
<i>Vocat,</i>	<i>He calls.</i>	<i>Vocant,</i>	<i>They call.</i>

§ 238. Except in three small classes of words, the Pronoun in English is always expressed. We cannot say *speakest*, however much the termination *-est* may suffice to show that the word is in the second person. On the contrary, *thou speakest* is the form that must be used.

§ 239. The cases where the Pronoun may be omitted are (1) that of the Imperative Mood, (2) that

of the Optative Preterite, and (3) that of the three Impersonals.

§ 240. In Imperative Propositions the Subject, being the name of the person spoken to, is suppressed without either ambiguity or inconvenience. We may say—*walk thou—hold thou thy tongue*: but we may also say—*walk—hold thy tongue*.

§ 241. The word *would*, expressive of a wish, can stand by itself, *i. e.* without any personal pronoun to precede it. We may say—*I would I could*: but we may also say—*would I could*.

§ 242. The three Impersonals are *Methinks*, *Me-seems*, *Me listeth*.

§ 243. In Anglo-Saxon *pencan* signified *think*, whilst *þincan* meant *seem*. Hence, *methinks* and *meseems* mean the same, *viz. it seems, or appears, to me*. Here *me* is in the condition of a Dative Case, and *it* is suppressed or understood. *Me listeth* means *it pleases me*.

§ 244. The Pronoun generally precedes the Verb. Expressions like *said I*, or *says he*, instead of *I said*, or *he said*, are only admitted in very familiar discourse.

§ 245. One verb, however, *always* precedes its pronoun. We always say *quoth he*; never *he quoth*.

§ 246. The second person Singular is only used in solemn discourse, and by members of the Society of Friends. Instead of *thou speak-est* we say *you speak*.

The use of *shall* and *will* in connection with the Person of the Verb they precede, has, probably, given rise to more discussion than all the other points of English Grammar put together. In so small a work as the present, the general rule is all that can be

given. There are two ways in which we may speak of a future event. We may simply *predict*, or we may *promise*, that it will take place. When the proposition which delivers the assertion is simply *predictive*, it means that something will happen hereafter ; but says nothing about the intention of the speaker in regard to it. The *promissive* expression brings in the intention or will of the speaker.

This prepares us for believing that *shall* is the Predictive, *will* the Promissive, Verb. And so they are to some extent. A man in a house a-fire says *I shall be burned if I don't get out*, where assuredly there is no *intention*, or *will*, on his part.

On the other hand, one of the ancient martyrs, when offered his choice between the stake and the renunciation of his religion, would say *I will be burnt*.

So far, so good. The speaker, however, who uses *shall* as the Predictive, uses it for the *first* Person only, reserving *will* for the *second* and *third* ; Conversely, *will* is Promissive only when conjoined with *I*. The Promissive for the *second* and *third* person is *shall*.

Wallis's rule, then, runs thus—"In the first person *shall* predicts ; whilst *will* promises or threatens. In the second and third persons *shall* promises or threatens ; whilst *will* simply predicts."

Predictive.

<i>Singular.</i>	<i>Plural.</i>
1. <i>I shall burn.</i>	1. <i>We shall burn.</i>
2. <i>Thou wilt burn.</i>	2. <i>Ye will burn.</i>
3. <i>He will burn.</i>	3. <i>They will burn.</i>

Promissive.

<i>Singular.</i>	<i>Plural.</i>
1. <i>I will burn.</i>	1. <i>We will burn.</i>
2. <i>Thou shalt burn.</i>	2. <i>Ye shall burn.</i>
3. <i>He shall burn.</i>	3. <i>They shall burn.</i>

§ 247. A Singular Subject may have a Plural Predicate ; *e.g.* *sixpence is twelve halfpennies ; he is all head and shoulders.*

§ 248. A Plural Subject may have a Singular Predicate ; *e.g.* *honest men are the salt of the earth.*

§ 249. Every Transitive verb is followed by either a Substantive or a Pronoun.

§ 250. The Substantive or Pronoun that follows

a Transitive verb is always in the Objective case.
Hence—

The same word has often two meanings, one of which is transitive and the other intransitive; as,

I move,—where the verb is intransitive, and denotes the mere act of motion, contrasted with *I move my limbs*,—where the verb is transitive, and where the action affects a certain object (*my limbs*); or

I walk,—where the verb is intransitive, and denotes the mere act of walking, contrasted with *I walk the horse*,—where the words *I walk* are equivalent to *I cause to walk*.

This fact of the same verb having transitive and intransitive meanings must be continually borne in mind; otherwise transitive verbs will appear to be without an objective case, and intransitive verbs to govern one.

§ 251. An Adverb can form, *by itself*, neither the Subject, nor the Predicate of a Proposition. Still less can it form the Copula. How, then, do Adverbs enter into the composition of sentences?

§ 252. Adverbs, by combining with an Adjectival Pronoun, an Adjective, a Participle, or a Verb, form the *parts* of terms—parts of either Subjects or Predicates, *e.g.* *the very wisest men are liable to be deceived*; and *young men are very liable to be deceived*.

§ 253. Adverbs denote *manner, time, order, place, degree, number of times, &c., &c.*; as—the sun shines *brightly*; the sun shines *to-day*; the sun shines *very brightly*; the sun shines *brightly here*; the sun has shone *brightly twice this week*.

Under two circumstances, even Intransitive Verbs may be followed by Nouns in the Objective Case. Whether, however, this gives us a true instance of Government is uncertain.

1. In such an expression as *I have walked ten miles*, the Verb *walk* is Intransitive; yet the Substantive *miles* follows.

2. Again, to *sleep the sleep* (or *die the death*) of the *righteous* is to perform an act which is anything but transitive; however transitive may be the construction.

Now in both these instances the sense is, more or less, Adverbial,

and the construction is the same. Adverbs give the *manner, time, degree, &c.*, in which acts are performed; and it is clear that to *walk ten miles* is to walk in a *certain manner*, or to a *certain degree*. In like manner, to *sleep the sleep of the righteous*, is to *sleep after the manner of a righteous man*.

In this last instance the Noun is said to be *cognate* to the Verb; and there is an old rule to the effect, that *any Verb whatever, whether Transitive or Intransitive, can be followed by a Noun in the Objective Case, provided that Noun be a Cognate one*.

§ 254. A Preposition can form, *by itself*, neither the Subject nor the Predicate of a Proposition. Still less can it form the Copula. How, then do Prepositions enter into the composition of sentences?

§ 255. Prepositions, by combining with Pronouns and Substantives, form parts of *terms*—parts of either Subjects or Predicates.

§ 256. Prepositions give the relation of one Noun to another; *e.g. I was in London, the sun shines through the air with its beams, he spoke to me, I thought of him, &c.*

§ 257. Every Preposition governs a Case; and unless a word do so it is no Preposition.

This enables us to separate Prepositions from Adverbs: and, as several words are doubtful, the test is important. To *get on* is to *proceed*; to *go up* is to *ascend*, in which instances the words *on* and *up* are Adverbs, meaning *onwards* and *upwards*. In *get on the horse* and *climb up the tree*, the same words are Prepositions governing a Case. So also

Adverbs.

Put it *in*.

Pass *by*.

Go *out*.

Prepositions.

Put it *in the box*.

Pass *by the place*.

Bring it *out of the box*.

The difference between the Preposition and the Conjunction will be seen in the sequel.

It by no means follows that, because a Noun is immediately preceded by a Preposition, it is *governed* by it. In such an expression as *this is a picture of John's*, the word which the Preposition of governs is not *John's*, but *pictures* understood; the full sentence being *this is a picture of John's pictures*.

Expressions like *the King of Saxony's army*, or, *the Queen of England's crown*, are somewhat more obscure, the sign of the Possessive Case being attached to the words *Saxony* and *England*. Yet the possessors of the *army* and the *crown* are not the countries of *Saxony* and *England*, but the *King* and *Queen* who rule over them. The truly accurate construction would be of *Saxony, the King's army*—of *England, the Queen's crown*; or (perhaps) *the King's army of Saxony, the Queen's army of England*. In other words the 's—the sign of the Possessive Case—really belongs to *King* and *Queen*.

§ 258. Sentences consisting of two Propositions are called Complex. They always contain either a Relative Pronoun, as *the sun, which shines to-day will shine to-morrow*, or a Conjunction, as *the sun shines, and therefore the day will be fine*.

Sometimes the structure of these complex sentences is extremely simple. This is the case when the second proposition follows the first, and the two stand apart from each other, in such a way as to be easily separated. If I say *the man is coming who brings the letters*, we know exactly where one proposition ends, and where the other begins. We find, too, that the analysis of the expression is of the easiest. We see that *the man is coming* constitutes one proposition; *who brings the letters*, another. We see that two actions are denoted, (1) the act of *coming*; (2) the act of *letter-carrying*. We see, too, that, although there are two actions, there is but one agent; for the man *who comes* is the same person as the man who *carries the letters*. Such being the case, the word *who* means *the man*, and *relates* to it; whilst the word *man* explains what is meant by *who*, and *goes before it*.

To show that *who* means *the man*, we may, if we please, write

The man is coming,
He brings the letters.

or,

The man is coming,
The man brings the letters.

The result is the same. There are two actions and one agent. Instead, however, of naming the agent twice, we use a word that *relates* to him, or a *Relative*; the word to which it relates being called an *Antecedent*.

All this is clear. It is, however, well known that, although complex sentences, like the one just given, are easily constructed, they

are, by no means, very common in the actual course of language ; wherein few persons keep the two propositions separate. On the contrary, they blend them together, and say *the man who brings the letters is coming*. This, although it adds a little to the complexity, ought not to create a difficulty. A little consideration tells us that we may say

1. The man is coming ; the man brings the letters ; *or*,
2. The man is coming ; he brings the letters ; *or*,
3. The man is coming ; who brings the letters ; *or*,
4. The man [who brings the letters] is coming.

The Relative means the same as the Antecedent, and is only the Antecedent under another form.

§ 259. The Relative and the Antecedent are, of necessity, in the same Gender.

§ 260. The Relative and Antecedent are, of necessity, in the same Number.

On the other hand, the Relative is *not* necessarily in the same Case as the Antecedent ; *e. g.*

1. John [*who* trusts me] comes here ;
2. John [*whom* I trust] comes here ;
3. John [*whose* trust is in me] comes here ;
4. I trust John [*who* trusts me].

§ 261. The Relative is occasionally omitted ; *e. g.* we may say *the books I want are come*, instead of *the books which I want, &c.*

There are few better specimens of a true Ellipsis than a sentence of this sort. If written in full it would exhibit three essential elements ; viz. the first proposition, the second proposition, and the relative, by which they are connected. In the instance before us, the first proposition is *the books are come* ; the second, *I want*. Where, however, is the word that connects them ?

§ 262. Conjunctions connect Terms, as, *all men are black or white*.

§ 263. In general, a difference of Terms corresponds with a difference of Propositions ; so that in most cases, Conjunctions connect Propositions as well as Terms.

*The day is warm
because
The sun is bright.*

§ 264. When two Propositions have the same Subject, they look like a single one ; though, in reality, the Subject is repeated, and the Propositions are double.

*The sun is bright and warm,
is, in full,
The sun is bright,
The sun is warm.*

§ 265. When two Propositions have the same Predicate, they look like a single one ; though, in reality, the Predicate is repeated, and the Propositions are double.

*The sun and moon shine,
is, in full,
The sun shines.
The moon shines.*

§ 266. When the Predicate applies to one of two Subjects, it is in the Singular Number.

*The sun or moon shines,
is, in full,
The sun shines
or
The moon shines,
i.e.
One of the two shines.*

§ 267. When the Predicate applies to more than one subject, it is in the Plural Number.

*The sun and moon shine,
is, in full,
The sun shines
and
The moon shines,
i.e.
Both shine.*

§ 268. Conjunctions which connect two or more Terms are called Copulative ; as *and*.

§ 269. Conjunctions which connect one of two Terms are called Disjunctive; as *or*.

§ 270. Disjunctives are either true Disjunctives or Subdisjunctives.

§ 271. A true Disjunctive separates *things*. When we say *the sun or the moon is shining*, we separate two different objects, one of which shines by day, the other by night.

§ 272. Subdisjunctives separate *names*. When we say *Victoria, or the Queen of England, is our sovereign*, we speak of the same object, under different names.

§ 273. The idea expressed by a Copulative may be strengthened and made clearer by the addition of the words *each, both, all three*, or the like. We may say *both sun and moon are shining—all three, Venus, Jupiter, and the Dogstar are visible*. We may also say *sun and moon are both shining—Venus, &c., are all three visible*.

§ 274. The idea expressed by a Disjunctive may be strengthened and made clearer by the addition of *either*. We may say, *either the sun or the moon is shining*.

§ 275. The idea expressed by a Subdisjunctive may be strengthened and made clearer by the phrase *in other words*. We may say *Queen Victoria, in other words, the Queen of England, &c.*

§ 276. In all these cases the words *both, either*, and *in other words*, are no true Conjunctions. They strengthen the Conjunction. The Conjunction, however, exists without them.

§ 277. *Or* and *either* have their corresponding Negatives—*nor* and *neither*. *I will either come or send*

is right. So is *I will neither come nor send*. But *I will neither come or send* is wrong.

§ 278. When a question is either asked or implied, *whether* takes the place of *either*.

Words like *either*, &c., are generally treated as Conjunctions. This, however, they are not. The most that can be said of them is, that they form part of certain Conjunctional expressions. They never stand alone. Meanwhile, the words with which they correspond can, as a general rule, do without them. We say *this or that—mine nor his*, quite as correctly as *either this or that—neither mine nor his*.

If, then, they are not Conjunctions, what are they? *Both* is decidedly a Noun. *Either*, however, *neither* and *whether*, seem to be both Nouns and Adverbs. When *either* means *one out of two*, it is a Pronoun. When it means *in the way of an alternative*, it is an Adverb.

§ 279. Conjunctions which denote the dependence of one act on another are Causal, Illative, Final, and Conditional.

§ 280. Causals give the cause of a given effect.

*The day is warm
because
The sun shines.*

§ 281. Illatives give the effect of a given cause.

*The sun shines,
therefore
The day is warm.*

§ 282. Finals give the object for which a given action is effected.

*I do this
that
You may follow my example.*

§ 283. Conditionals give the conditions on which a given event depends.

*The night will be fine
if
The stars shine.*

§ 284. Copulatives require Plural, Disjunctives and Subdisjunctives a Singular, Number.

§ 285. When *that* signifies intention, the Verb which follows must be in the same Tense as the Verb which precedes it. (1.) I *do* this *that* I *may* succeed. (2.) I *did* this *that* I *might* succeed.

§ 286. *Conditional* Conjunctions govern the Subjunctive Mood.

§ 287. The chief Conditional Conjunction is *if*. To say *if the sun shines the day will be clear* is inaccurate. The proper expression is, *if the sun shine*, &c.

Although the word *if* is the type and specimen of the Conditional Conjunction, there are several others so closely related to it in meaning as to agree with it in requiring a Subjunctive Mood to follow them.

1. *Except* I be by Silvia in the night,
There is no music in the nightingale.
Two Gentlemen of Verona.
 2. Let us go and sacrifice to the Lord our God *lest* he fall upon us with pestilence.
 3. Let him not go *lest* he die.
 4. He shall not eat of the holy thing *unless* he wash his flesh with water.
 5. *Alitough* my house be not so with God.
 6. —revenge back on itself recoils.
Let it. I reckon not so it *light* well aimed.
 7. Seek out his wickedness *till* thou find none.
And so on with *before*, *ere*, *as long as*.
- On the other hand, *if* itself is not always conditional, being occasionally equivalent to *since*; in which case it may be followed by an Indicative Mood.

§ 288. *As* follows Adjectives or Adverbs of the Positive Degree, preceded by *so*.—*Be so kind as to come here.*

§ 289. *Than* follows Adjectives and Adverbs of the Comparative Degree.—*This is sharper than that. I see better to-day than yesterday.*

Than, in respect to its Etymology, is neither more nor less than *then*. It is not difficult to see the connection in sense between such sentences as *I like this better than I like that*, and *I like this —then (afterwards or next in order) I like that*.

§ 290. *Than* is sometimes treated as a Preposition ; when it governs a case.

Thou art a girl as much brighter than *her*,
As he is poet sublimer than *me*.—PRIOR.

§ 291. It is better, however, to treat it as a Conjunction ; in which case the Noun which follows it depends upon the Verb of the antecedent clause. 1. *I like you better than he* = *I like you better than he likes you*. 2. *I like you better than him* = *I like you better than I like him*.

§ 292. *But*, in respect to its etymology, is *be-utan* = *by-out*. It is not difficult to see the connection in sense between such sentences as *all but one*, and *all without* (or *except*) one.

It is, then, a Preposition, as well as a Conjunction. Its Prepositional construction is—*They all ran away but me*, i. e. *except me*. Its Conjunctional Construction is—*They all ran away but I*, i. e. *but I did not run away*.

§ 293. When two or more Nouns, in the Singular number, are connected by a Preposition, the verb is Singular.

The father, with the son, is coming.

§ 294. When two or more Nouns, in the Singular number, are connected by a Copulative Conjunction, the Verb is Plural—*the father and son are coming*.

§ 295. No Conjunction can govern a case. A word that governs a Case, be it ever so like a Conjunction, is no Conjunction but a Preposition.

Yes and *No* are, perhaps, words sufficiently peculiar to justify us in treating them as a separate Part of Speech : for it may be observed that, unlike any word hitherto noticed, they constitute a whole Proposition by themselves. *Yes* = *it is*, while *no* = *it is not*. At the same time, they depend upon what has preceded, for unless a question has been asked how is an answer to be given ? There is nothing to reply to.

§ 296. The Negative follows the Verb unless it be in the Infinitive Mood; in which case it precedes it;—*He spoke not, he moved not, he did not, he could not; but not to advance is to retreat; he did not speak, he could not move.*

§ 297. Two Negatives make an Affirmative. *I have not not seen him = I have seen him.*

§ 298. A question to which no answer can be given is much the same as a Negative. A person who, in extreme perplexity, says *what I am to do* really means *I know not what to do*. These are called Questions of Appeal.

§ 299. In all questions there is a transposition of the Terms. In *what is this* the word *what* is the Predicate. Yet it begins the sentence. In *is he at home*, the word *is*, though it begins the sentence, is a *Copula*.

§ 300. When the Copula precedes the Predicate, the question is Categorical, and its answer is *Yes* or *No*. —Question. *Is John at home?* Answer. *Yes* or *no* as the case may be.

§ 301. When the Predicate precedes the Copula the question is indefinite, and the answer may be anything whatever. To *where is John?* we may answer *at home—abroad—in the garden—in London—I do not know—&c., &c.*

PART III.

GENERAL AFFINITIES OF THE ENGLISH LANGUAGE.

The closest affinities of the English are with the languages of Germany; but it by no means follows that the range of the English affinities is thus limited.

The English language has clear and definite affinities with both the Latin and the Greek.

Nevertheless, the Latin and the Greek do not belong to the same division of the same class with the English and German.

On the contrary, the tongues allied to the German form a definite group or division, in a class of considerable magnitude and importance.

And the Latin and Greek form a similar definite group, or division, in that same class.

1. The names of several natural objects, &c., are common to these two groups—viz. the group containing the English and its allied languages, on the one side, and the group containing the Latin and Greek, on the other.

English.	Latin.	Greek.
<i>fire</i>	—	<i>πῦρ</i>
<i>water</i>	—	<i>ὕδωρ</i>
<i>star</i>	<i>ste-lla</i> *	<i>ἀστρον</i>
<i>tree</i>	—	<i>δένδρον</i>
<i>deer</i> †	<i>fer-a</i>	<i>δῦρ</i>
<i>mere</i>	<i>mar-e</i>	—
<i>wind</i>	<i>vent-us</i>	—
<i>ligh-t</i>	<i>luc-s (lux)</i>	—
<i>nigh-t</i>	<i>noc-s (noc-t-is)</i>	—
<i>snow</i>	<i>nic-s (nix)</i> ‡	<i>νιφ-ος</i>
<i>horn</i>	<i>corn-u</i>	<i>κίρ-ας</i>
<i>egg</i>	<i>ov-um</i>	<i>ὄνιον</i>
<i>hide</i>	<i>cut-is</i>	—
<i>day</i>	<i>di-es</i>	—
<i>worm</i>	<i>verm-is</i>	—
<i>fish</i>	<i>pisc-is</i>	—

* A diminutive for *ster-ul-a*.

† As in—

“Rats and mice, and such small *deer*,
Have been Tom's food for many a year.”

King Lear.

‡ The probable Latin root is *sniv-*; the *-s* being lost, and the *v* being the *v* of *niv-is*.

English.	Latin.	Greek.
<i>haulm</i>	calam-us	καλαμ-ος
<i>folk</i>	vulg-us	_____
<i>ewe</i>	ov-is	ὄvis
<i>cat</i>	cat-ul-us	_____
<i>whelp</i>	vulp-es	_____
<i>hound</i>	can-is	κύων
<i>flea</i>	pulec-s (pulex)	_____
<i>kid</i>	hæd-us	_____
<i>ore</i>	æs (ær-is)	_____
<i>father</i>	pater	πάτερ
<i>mother</i>	mater	μήτηρ
<i>brother</i>	frater	_____
<i>head*</i>	caput	κεφαλή
<i>brow</i>	fr-ons	ὀφρὺς
<i>eye†</i>	oc-ulus	_____
<i>ear</i>	aur-is	_____
<i>nose</i>	nas-us	_____
<i>lip</i>	lab-ium	_____
<i>mouth</i>	ment-um	_____
<i>tooth</i>	den-s	_____
<i>tongue</i>	lingua (dingua)	_____
<i>knee</i>	genu	γόνυ
<i>heel</i>	cal-x	_____
<i>red</i>	rut-ilus	ῥυθ-ρος
<i>yellow</i>	gilv-us	_____
<i>cold</i>	gelid-us	_____
<i>full</i>	pl-enus	πλή-ος
<i>long</i>	long-us	_____
<i>short</i>	curt-us	_____
<i>thin</i>	ten-uis	_____
<i>young</i>	juven-is	_____
<i>flow</i>	fluo	_____
<i>blow</i>	flo	_____
<i>drag</i>	trah-o	_____
<i>break</i>	frang-o (freg-i)	_____
<i>brook‡</i>	fru-or(fruc-tus)	_____
<i>bear</i>	fer-o	φίς
<i>eat</i>	ed-o	_____
<i>dare</i>	_____	δαρ-είν
<i>will</i>	vol-o	βούλ-ομαι
<i>stand</i>	sto	ἵστη-μι
<i>wit§</i>	vid-eo	ἰδ-ω
<i>a-m</i>	su-m	ἐί-μι
<i>b-e</i>	fu-i	φύ-ω
<i>one</i>	un-us	ὅς (ὅν-ος)

* In German *kaupt*. † In German *auge*; A.S. *edge*. ‡ See note, p. 125.
§ Meaning *know*, as in *I wist not*—*Middlesex to wit*.

124 GENERAL AFFINITIES OF THE ENGLISH.

English.	Latin.	Greek.
<i>two</i>	duo	δύ
<i>three</i>	tria	τρία
<i>six</i>	sex	ἕξ
<i>seven</i>	septem	ἑπτὰ
<i>eight</i>	octo	ὀκτώ
<i>nine</i>	novem	ἑννία

The affinities of *four*, *five*, and *ten*, with *quatuor*, *quinque*, and *decem*, are not less real than those of *one* and *three* with *un-us*, *tria*, &c. The intermediate forms, however, such as *πίμυς* in Æolic Greek, and *fimf* in Mæso-Gothic (= *five*), are only found in the allied languages and dialects; so that the verification of the identity of these numerals would be somewhat elaborate.

Instances like those which have just been under notice are instances of *glossarial* affinity, because the likeness consists in the likeness between individual words (*γλώσσαι*).

What follow are instances of what is called *grammatical* affinity, because the likeness consists in the likeness between the *inflections*.

The *-s* in the English genitive singular (*father's*) is the *-s* in *patr-is*, *lapid-is*, &c., which is the *-s* in *πάτερ-ος*, *λίθων-ος*, &c.

The notion that *father's* is an abbreviation of *father his*, is erroneous. It is based upon expressions like *Christ his sake*, and others, which occur in the Bible translation, the Liturgy, and other portions of our older literature. This view will not account for expressions like *the Queen-s grace*, *the children-s bread*, since they cannot possibly be explained by being derived from the *Queen her grace*, or the *children their bread*.

Again—the view in question will not account for the *-s* in the word *hi-s* itself.

2. The *-s* in the English nominative plural (*fathers*) is the *-s* in *lapide-s*, *λίθων-ες*.

3. The *-er* in the English Comparative degree (*wis-er*) is the *-er* in words like *inf-er-us*, *sup-er-us*.

4. The *-st* in the English Superlative (*wis-est*) is the *-est* in words like *δύστη-στο-ς*.

5. The *-m* in *for-m-er* is the *-m* in *pri-m-us*.

6. The *-t* in *tha-t* and *wha-t* is the *-d* in *i-d*, and the *-t* in *ἴδ-τ-ι*.

7. The *-th* in words like *four-th* and *fif-th* is the *-t* in *quar-t-us*, and *quin-t-us*, *τίταρ-τ-ος*, *πίμυ-τ-ος*.

8. The *-m* in *a-m*, is the *-m* in *sum*, and *σι-μ-ί*.

9. The *-s* in *call-es-t* is the *-s* in *am-as*, and *ἄμω-υς*. The *-t* is of late origin. It was unknown in the Mæso-Gothic, and in the Old-Saxon, where the termination is simply *-s*.

10. The *-th* in *speak-eth* is the *-t* in *am-at*.

11. The *-ing* in *speak-ing*, is the *-nd* of the Latin Gerunds, *ama-nd-i*, *ama-nd-o*, *ama-nd-um*. The older form of the Eng-

lish participle was *-nd*. In A. S. *luf-i-and* was the participle. This termination has since been softened down into *-ing*.

12. The first *d* in *did*, as has been stated elsewhere, is believed on good grounds to be as true a reduplication as the *r* in *ri-rupa*, and the *m* in *mo-mordi*.

13. The *-d* in the participle *moved* is probably the *-t* in *voc-at-us*, and the *-θ* in *εὑφ-θ-ίς*. I say *probably*, because there are two doctrines concerning it. Grimm considers that it is the *d* in *did*, the reduplicate Preterite of *do*. In the Plural Preterite of the Mæso-Gothic this *d* appears *twice*; so that we have the termination *ddum*; as *nas-idēdum*, *nas-idēdup*, *nasidēdun*, from *nas-ja*; *sok-idēdum*, *sok-idēdup*, *sok-idēdun*, from *sok-ja*; *salb-ōdēdum*, *salb-ōdēdup*, *salb-ōdēdun*, from *salbō*. The same takes place with the Dual form *salb-ōdēduts*, and with the Subjunctive forms, *salb-ōdēdjau*, *salb-ōdēduts*, &c. On the other hand, the languages akin to the Russian and Polish present us with a preterite undoubtedly growing out of the *Participle*; so much so that it has Genders. In other words, there is one form for speaking of a past action when done by a male, and another for speaking of a past action when done by a female: just as if, instead of saying *ille amavit*, the Latins said *ille amatus*, whilst, instead of saying *illa amavit*, they said *illa amata*.

TRANSITION OF LETTERS.

Certain sounds in Latin or Greek are changed into certain other sounds in the languages akin to the English tongues with remarkable regularity. The most important of these are the transitions of—

1. An initial Π or P.

This, in Greek and Latin, becomes *f* in English.

Greek.	Latin.	English.
πατήρ	pater	father
πλήρης	pl-enus	full.

2. An initial Φ or F.

This, in Greek and Latin, becomes *b* in English.

Greek.	Latin.	English.
φίς	fer-o	bear
—	fruc-tus*	brook
—	freg-i†	break.

* The root of *fru-or*. The English word *brook*, as in expressions like *I could not brook such treatment*, means originally to make the most of, or use. *Brauchen* = use in the present German.

† This is a simpler form than the present *frango*.

3. *The initial K or C.*

This, in Greek or Latin, becomes *h* in English.

Greek.	Latin.	English.
κεφ αλη	caput	head *
καρδ ia	cord-is	heart.

4. *The initial Γ or G.*

This, in Greek or Latin, becomes *k* in English.

Greek.	Latin.	English.
γνω-ω	gno-sco	know
γιν-ος	gen-us	kin.

5. *The initial Θ, or TH.*

This in Greek becomes *f* in Latin, and *d* in English.

Greek.	Latin.	English.
θυρ-α	for-a	door
θυγάτηρ	—	daughter.

The languages akin to the Russian, Polish, and Bohemian, along with the Lithuanian of Lithuania, the Lett of Livonia and Courland, and the original language of East and West Prussia, form a class by themselves—a class, however, which, like the one which contains the Latin and Greek, is allied to the class which contains the English and German, &c. It is no part of the present work to go into the details of these affinities. It is only stated that such exist. The same classes of words present the same similarities. The grammatical affinities are also of the same nature. The letter-changes are equally regular—though the details are different. Thus the third of the preceding lists (that from *k* or *c* to *h*) gives us, for the languages in question, *s*.

English.	Latin.	Greek.	Lithuanic.
haulm	calamus	κάλαμος	salms
heart	cord-is	καρδια	azirdis
hound	can-is	κύων	szuns.

This shows that the regularity of letter-changes is extended over as many as three large and important philological groups.

With the Keltic group of tongues, *i.e.* with the languages akin to the Welsh and Irish Gaelic, the English has also certain affinities. They are less close, however, than those with the families already noticed.

* In German *hau-p-t*.

APPENDIX.

ANGLO-NORMAN EXTRACT.

(Page 11.)

Translation literal.

One day was Charlemagne at St. Denis' minster.
Had taken his crown, in-cross marked (*signé*) his head.
And had girt his sword ; the hilt was of gold pure (*mercé*).
Dukes there he had, and lords (*domines* or *dons*), and barons, and
cavaliers,
The emperor looked-at (*regarded*) the queen his wife ;
She was well-crowned, at the most beautiful and at the best.

LATIN.

Unum diurnum fuit Carolus, ad illud Sancti Dionysii monasterium,

Re-habebat prehensam suam coronam, in cruce signatum eum caput,

Et habebat cinctam suam spadam ; ille pugnus fuit de auro vero,

Duces ibi habebat, et dominos, et barones, et caballarios,

Ille imperator contemplatus est illam reginam suam mulierem ;

Illa fuit bene coronata ad plus bellum et ad melius.

* * This should be translated into Modern French, and then compared with the Anglo-Norman.

SEMI-SAXON EXTRACT.

(Page 12.)

Translation literal.

Bladud had a son,
Lear was hight ;
After his father's days
He held his liege land
Together on (through) his life,
Sixty winters.

Bladud had a son
Lear was hight
After his father he held the land
In his own hand
Through his life-days
Sixty winters.

He made a rich borough
Through his wise craft
And he it let name
After himself.
Caer Lear hight the burgh,
Dear was it to the king.
Which we on our language
Leicester call
Of yore on the old days.

He made a rich borough
Through wise men's counsel
And he let it name
After himself.
Caer Lear hight the borough,
Dear was it to the king.
Which we on our speech
Leicester call
In the old days.

OLD-SAXON EXTRACTS.

(Page 18.)

Hear God bidding mine ; and not fore-warp (reject) biddings mine ; think to me ; and hear me.

Saddened be (I) on toil mine ; and mistrust be (I) from voice enemies' (fiends), and from labour (of the) sinful.

When then they charged on me unright, and on rage unsweet were (to) me.

Heart mine is troubled on me, and fright deaths' fell over me.

Fright and trembling came over me, and decked (covered) me darkness.

And I quoth, who shall give me feathers al-so-as (of a) dove ; and I flee shall, and rest shall.

The same in Dutch (from the Taalkundig Magazin).

Hoor, God ! mijn gebed, en verwerp niet mijne bede ! denk tot (aan) mij, en hoor mi.

Ontroerd ben ik en mijne bezigheheden en mistrootig ben ik van de stem des vijands en van het leed (mij) van den zondigen (aangedaan).

Want zij neigden op mijhet onreght, en in verbolgenheid waren zij mij onzoet.

Mijn hart is ontroerd in mij, en de vries des doods overviel mij.

Vries en beving kwamen over mij en duisternis dedeckte mi.

En ik zeide, wie zal mij geven vederen als van eene duif ; en ik sal vliegen en zal rusten.

FRISIAN EXTRACT.

(Page 18.)

That is the third determination and concession of King Charles, that of all men each one possess his own goods (house?) unrobbed. It may not be that any man overcome him with charge (tales), and with summons (rede), and with legal action. So let him hold as his Asega (judge) dooms and deals according to the land-right of the people. There shall no Asega deal a doom unless it be that before the Cæsar of Rome he shall have sworn, and that he shall have been by the people chosen. He has then to doom and deal

to foes as to friends, through the force (will) of the oath which he before the Cæsar of Rome has sworn, to doom and to deal to widows and orphans, to wayfarers and all defenceless people, to help them as his own kind in the third degree. If the Asega take an illegal reward, or pledged money, and a man convict him before two of his colleagues in the King's Court, he has no more to doom, since it is the Asega that betokens the priest, and they are seeing, and they should be the eyes of the Holy Christendom, they should help all those who may nought help themselves.

MODERN GERMAN EXTRACT.

(Page 20.)

As Hercules in the Heaven up-taken was, made he his greeting, under (among) all Gods, to Juno at (to) first. The whole Heaven and Juno were astonished thereon (over). "Thy female enemy (fiend)," cried they him to, "meetest thou so preferably?" "Yes, herself," answered Hercules, "only her persecutions are it, which me to the deeds opportunity (have) given, wherewith I the Heaven earned have."

The Olympus approved the answer of the new God, and Juno was reconciled.

(Page 21.)

The lines that follow are a translation of the song in Cymbeline:

Hark ! the lark at Heaven's gate sings ;
 The sun begins to rise :
 His steed to water at those springs,
 On chalice flowers that lies.
 And winking Mary-buds begin
 To ope their golden eyes ;
 And everything that pretty hip ;
 My Ladye sweet arise,
 Arise,
 My Ladye sweet arise.

(Literally.)

Hark ! Hark ! the lark at Heaven's door sings,
 The dear (*love*) Sun wakes up ;
 Out of all bloom-chalices drinks
 She (the *sun*, which is feminine) already their offering up
 The batchelor's button friendly looks.
 And does its eye-ling up (= opens little eye).
 What gracious and dear is friendly winks,
 Wake, fair child, wake up.
 Wake up, &c.

MÆSO-GOTHIC.

(Page 22.)

Anastodeins, beginning, lit., up-standing—*ga-meliþ*, written, painted, German, *mahlen* = *paint*. The *ga* is the sign of the participle; one word in English preserves it, viz. *y-clept* = *called*; A. S. *clepian* = *to call*—*aggilu*, ἄγγιλος—*gamanveiþ*, prepare—*stibna*, voice; German, *stimme*—*vopjandins*, crying; weep-ing—*aupidai*, Germ. *öde* = *waste*.—*Fanins*, of the Lord, one of the many Slavonic words in Ulphilas = *Pan* = *dominus*—*staigos*, ways = German, *steig*; Danish, *stie* = *way*—*daupjands*, baptize = *dip*—*merjands*, proclaiming, preaching—*idreigos*, repentance. This has been looked upon as a Keltic word *aflageina*, away-laying;—*fravaurhtē*, of sins; foreworks; the *fore*, as in *forswear*—*usiddjedun*, out-goed, out-yode—*avai*, water, river; *aha*, Old German, *aa*, Norse—*andhaitandans*; and = *coram*, *hait* = *voco*, as in *hight* = *is called*, bears the name: = *proclaiming*, *confessing*; *gavasips*, clothed; from *vasjan* = *to clothe*—*taglam*, hair, (word for word); *tail*, *tægel*, A. S. --*ulbandaus* (word for word) *elephant*—*gairda filleina*—*fell* (as in *fell-monger*), girdle—*hup*, hips—*pramsteins*, twigs (such the translation, not *grasshoppers*)—*mileþ haiþirisk*, heath-honey; *qipands*, saying (*queathing*, as in *quothe*, *bequeathe*)—*swinþoza*, stronger, A. S. *swiðe* = *very*. Comparative in *z* (s). *Sa*, who; *anahneirands*, stooping, bending (*kneeling*);—*skauda-raip*, latchet; *izvis*, you; *vatn*, water; Lithuanic, *wandu*; Danish, *vand*; Swedish, *vatn*; *ahmen*, spirit; *veihamma*, holy.

DANISH EXTRACT.

(Page 22.)

King Christian stood by high-*the* mast,
 In reek and damp,
 His weapon hammered so fast
 That Gothland's helms and brains burst;
 Then sank each hostile (fiendlike) stern and mast
 In reek and damp.
 Fly shrieked they, fly, what fly can:
 Who stands against Denmark's Christian
 In battle?
 Niel Juel gave heed on storms-*the* crash,
 Now is it time.
 He hoist the red flag,
 Eke slew on fiend-*the* blow on blow,
 Then shrieked they high amid storms-*the* crash,
 Now is it time,
 Fly shrieked they who knows a shelter:
 Who can stand against Denmark's Juel
 In fight?

O North-sea ! flash of Vessel broke
 Thy murky cloud (sky) :
 Then took refuge warriors (*champions*) in thy bosom ;
 For with him flashed fright and death.
 From battle-fields, heard-*was* cry which broke,
 Thy thick cloud (sky).
 From Denmark flashes Tordenskiold !
 Each give himself in Heaven's power (wealding)
 And fly.
 Thou Dane's way to glory and might,
 Dark Sea !
 Accept (*take in meeting*) thy friend, who reckless
 Dare meet danger with contempt,
 So proud as thou, against storms-*the* might,
 Dark Sea !
 And swift through noise and music,
 And fight and victory bear me to (*til*)
 My grave.

NORWEGIAN NATIONAL SONG.

(Page 23.)

Freedom's temple in the Normans-the dals
 Stands so noble in lea of his rock (fell)
 Free dares he think, and free dares he speak,
 Free dares he work til Norway's weal.
 Bird (*fowl*)-the in wood (*shaw*)-*the*,
 North-sea's-*the* wave-*the*
 Freer not is than Norway's man ;
 Willing, however, obeys he self-given laws
 True fast towards king and fatherland.
 Loved land with the sky-high hills (bergs),
 Fruitful valleys, and fish-rich coast,
 Truth and love glad we for thee swear ;
 Callest thou, bleed we for thee with pleasure.
 Ever thou stand
 Loved amongst lands,
 Free as the storm that roars round thy fell ;
 And (eke) whilst billow-the laps round thy strand,
 Ever thou wax in praise and wealfare.

SWEDISH EXTRACT.

(Page 24.)

From Frithiof's Saga.

ing Ring he sat in high-bench at Yule (*Christmas*) eke drank
 mead,
 y him sat his queen so white and rosy-red.

As Spring and Autumn (*harvest*) them both man saw aside-by
each other,

She was the fresh spring, the chill harvest was he.

Then trod out-in hall-*the* an unknown (*unkenned*) old-man in ;
From head and (*eke*) to feet he covered was in skin ;
He had staf in hand-*the*, eke bent was-seen he (to) go,
But higher than the others the old-man was still.

He sat-him on bench-*the* along below by halls-*the* door ;
There is the poor's place (*stall*) still-now, as that was before.
The court-men laughed scornful, and saw till each-other ;
And pointed with finger-*the* at ragged bear-skin man.

Then flashes with two eyes the stranger so sharp,
With one hand he griped a young-swain in haste.
Right (*whole*) he turned the court-man up and down (*nether*),
Then kept silent the others ; we had done (*gar* Scoticé) with
(also).

ICELANDIC EXTRACT.

(Page 25.)

From the Edda.

Up rose Odin,
Of men king ;
Eke he on Sleipner
Saddle on-laid.
Rode he nether-wards thence
Nifhelja til ;
Met he the whelp ;
Which out of hell came.

He was bloody
On breast in front ;
Eke at the spell's father
Barked long.
Forward rode Odin
The fieldway dinned :
He came at the high
Hell's house.

This is one of the Norse poems, translated by Gray.

Up rose the king of men with speed,
And saddled strait his coal-black steed, &c.

The Danish, Swedish, and Icelandic place the definite article at the end of the word it agrees with. Hence *storm* = *storm*, *storm-en* = *the storm* (*storm-the*).

Again, the same languages have a true passive voice. Hence
höre = *hear*, (*höre-s* = *is heard*,) *hörte* = *heard*, *hörte-s*, *was*
heard (*heard-was*).

EXTRACT FROM THE ORMULUM.

(Page 34.)

And whoso whilom (*some time or other*) shall this book
 After other time write ;
 Him bid (*pray*) I that (he) it write right,
 So as (*sore*) this book him teacheth :
 Although (all *athwarth*) out after that it is
 Upon the first example,
 With all such (*so-like*) rhyme as here is set,
 With also many words :
 That he look well that he
 One letter (*book-staff*) write twice,
 Each-where that it upon the book
 Is written on that wise ;
 Look he well that (*he*) it write so,
 For he may nought else,
 On English write right to word :
 That wit (*he*) well to (*for-*) sooth.



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